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EVANGELISM OF YOUTH

ALBERT H. GAGE

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FOR THE SCHOOL OF THE CHURCH

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EVANGELISM OF YOUTH

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By

ALBERT H. GAGE

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The Baptist Executive Council of Chicago

Author of
"How to Conduct a Church Vacation School"

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DEDICATED

TO

MY PARENTS

IN GRATEFUL APPRECIATION
OF A CHRISTIAN HOME

FOREWORD

THIS volume is one in a series of texts in religious education known as the "Judson Training Manuals for the School of the Church."

These manuals are arranged in three groups, namely, general, departmental, and parent-training. The *general* group includes vital teaching, story-telling, church-school buildings, expression through worship, handwork, community service, educational leadership, appreciation of the Bible, and kindred worth-while themes in the field of religious education. The *departmental* group covers courses for every department of the school of the church—Cradle Roll, Beginners', Primary, Junior, etc. The *parent-training* manuals emphasize religion in the home, and the necessity of training for the God-given, heaven-blessed privilege of parenthood.

It is the aim of these manuals to popularize the assured results of the best psychology and pedagogy, and to make them the willing and efficient servants of all workers in the school of the church.

Both the editors and the writers want these books "to live where the people live," and to be of real value to those forward-looking folks destined to be the leaders in religious education.

To this end, each course will be: (1) simple in language; (2) accurate in statement; (3) sound in psychology; (4) vital in pedagogy; (5) concrete in treatment; (6) practical in purpose; and (7) spiritual in tone.

For many years Albert H. Gage, the author of this manual, has done efficient evangelistic work with young people. He has been a pastor and a director of religious education helping pastors. He speaks and writes "as one having authority." "Evangelism of Youth" is real experience, more specifically a reel of the author's own experience, shot through and through with good educational theory and practise.

The book carries across a message of vital importance to pastors, parents, and church school officers and teachers. It is a plan-book with a purpose, high and holy.

God is at work in each individual life. The great question is, Will we help or hinder him? The book gives intelligence and direction to evangelistic fervor and points the way to the regeneration and conservation of youth.

PREFACE

"THE church that cannot save its own young people cannot hope to save the world." In these words of Athearn we have stated the biggest problem of the local church. Every program of evangelism must include youth. Yet this has not been done in most evangelistic efforts. Any adequate program of evangelism must be based upon adequate religious instruction and must be supplemented by thorough training in Christian ideals and service. Evangelism and education belong together. One cannot succeed long without the other.

The purpose of this book is to help churches and parents win youth to the Lord Jesus Christ. Every plan and program has been thoroughly tested in actual experience. There are several churches that have followed quite closely the entire program as outlined in this book. There is an increasing number of pastors and Sunday school teachers who are catching the vision of an education program which is shot through with the spirit of evangelism.

This book is sent out with the hope and the prayer that pastors, teachers, and parents will become familiar with the Seasons of the Soul, that they will understand God's

way of dealing with youth, and that they will plan church and home life so as to cooperate with God in making Christian the youth of our land.

It will be a great day in the church when youth with all its powers and possibilities is won to the life and service of Jesus Christ.

INTRODUCTION

THIS book is not a compilation of theories concerning the advent of child life into the kingdom of God, but is a chaste and beautiful narration of actual experiences in the awakening of the soul of youth to the realization of spiritual verities. It recognizes the fact that there are *Seasons of the Soul,* times when the soul thrills with a mystic quickening which makes it sensitive to the touch of God. Like the seasons in nature, they cannot be commanded, they are to be used, and they may be missed altogether. Students of child life and development have discovered that there are periods of unusual susceptibility when the tentacles of the mind reach out in every direction for knowledge and the soul is athirst for the knowledge of God. It is as natural for a child to want to know about its heavenly Father as to know about its earthly parent, but untaught in the periods when it is so easy to learn, self dominates, sin creeps in, and the tragedy of it all appears as the soul stands on the threshold of manhood or womanhood a stranger to its Maker.

Evangelism, from the beginning, has been the proclamation of the glad news of redemption from sin, the making of Jesus Christ known as the soul's Saviour.

When it is estimated that in our Sunday schools only twenty-five per cent. of the pupils unite with the church while in the school and only twenty per cent. after leaving the school, and more than half go away without having accepted Christ as Saviour, it becomes of utmost importance that there should be most careful proclamation of this gospel in such a way as to appeal to young life—"Evangelism of Youth." The vital relating of the soul with its Saviour should be the constant purpose of the Sunday school, and its atmosphere ought to be such that it would not seem impossible at any time to conduct a decision hour, but special days ought to be arranged for an ingathering-time when harvests from careful seed-sowing might naturally be expected.

We have come to a new day when religious education and evangelism go hand in hand. Religion is, however, more than the imparting of facts, and Christianity is more than the learning of the story of Christ and his times. Two factors constantly stand out in the teacher's task: the instruction which imparts information about Christ and the constant effort to awaken to action the desire of the soul to accept Jesus Christ as Saviour and Master.

There is nothing in history so winsome as Jesus. He has been, and still is, the world's great attraction. To all who have contacts with young life is given the privilege of making Christ known. This is not so really accom-

plished in any public spectacular way as by the attractive power of consecrated personality: "In him was life, and the life was the light of men."

Just how best to evoke an expression of this supreme choice, and what best to do after it has been made are admirably treated by the author in his discussion of Decision Day and the Pastor's Training-classes.

For sane, practical methods dealing with the spiritual life of young people nothing has come under my observation that approaches the wholesome suggestiveness of this little volume. The author has embodied in it the actual experiences of years of successful working with the plans herein outlined, and the whole treatment is shot through with a flaming passion to see the souls of the young folks surrendered and dedicated to the service of their Lord.

The advent of these chapters in this form is most opportune, when the facts of child conversion are receiving so great emphasis. They ought to be welcomed by thousands of pastors and Sunday school workers who are interested in turning the faces of the young toward God.

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The American Baptist Home Mission Society.

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CHAPTER I

ADOPTING A PLAN

The Rev. Thomas Evans and the Advisory Board of the Freetown Church had met for their regular monthly meeting. The special topic for consideration was "The Evangelistic Campaign in Our Church." Each man felt keenly the importance of the topic. They all prayed for Divine guidance.

There was a difference of opinion as to the best method to recommend to their church for the present year. Deacon Jones proposed that they secure a well-known evangelist and hold three weeks of revival services. Deacon Lovejoy suggested that cooperation be secured with the other churches of the community in a united campaign, inviting a certain evangelistic party to hold a series of meetings in a tabernacle. Mr. Howard, the church clerk, said, "I think that the best way is for our church to do its own work of soul-winning, using the regular services of the church and the regular organizations with an evangelistic aim in and through them all." Mrs. Read, President of the Woman's Society, suggested that their own pastor be requested to hold two weeks of special meetings in their own church, and that every officer pledge him hearty cooperation.

Mr. Richards, the Sunday school superintendent, said: "Our Sunday school is our greatest field for evangelism. In recent years eighty-five per cent. of all who have joined

our church upon confession of faith have come from the Sunday school. Whatever plans are adopted by this church, we should not forget the Sunday school."

Mr. Witter, president of the young people's society, commended the statement of the superintendent, and reminded the members of the Board that his society was taking a course in personal work, that many of the members were teaching in the Sunday school, and that the young people were already studying and planning and praying that they might win other young people to the Lord Jesus Christ.

All now turned to the pastor who up to this time had listened carefully but had said nothing. "I too," he said, "have felt the burden for souls. There are many in our congregation and many more in our community who ought to be won for Christ. I have prayed much about this. I believe this meeting tonight is in answer to prayer. It encourages me to see your interest in evangelism and to know that you have been thinking of ways in which our church can best win others. I have listened carefully to the various plans which have been proposed. In one thing we are all agreed. Our church should attempt something very definite in the way of evangelism. I could speak of the advantages of each plan proposed. Each has its advantage and has proved its worth in many places, and in all kinds of churches. I wish, however, to propose a plan which we have never tried, but which I believe is the best plan for our church this year—'*The Evangelism of Youth.*'"

"That sounds interesting," said Mr. True, one of the trustees, "explain to us."

"I shall be glad to do so," replied the pastor.

"I was won to Christ when a lad of thirteen. The church did not pay much attention to the young people who took their stand for Christ at this time. Indeed, I have since learned that the church considered that series of meetings a failure because only eight boys and girls were converted. I became a member of the church as a matter of course, without any special training. There was a Christian Endeavor Society, but it did not interest itself at first in the young converts. All through my boyhood and young manhood the church made little effort to train or use young people. When I was in my sixteenth year I was elected president of the Christian Endeavor Society. I did not know how to conduct such a society. One good woman was always ready to encourage and help. The training which I received in this society did much to turn my thoughts to Christian work. I had ideas as to how my church ought to be run. They never asked me for them. Nor would they have followed them had they asked me, but had they asked me and had they followed my suggestions they would have had a better church. I was sure of it then.

"In college and seminary there were no courses in child psychology, in religious pedagogy, or in anything that would help in work with boys and girls or young people. In fact the whole course of instruction was largely from the adult point of view. In my junior year in college I preached for a little country church during the summer vacation. I was asked to become superintendent of an afternoon Sunday school in a neighboring town. This school was a great success. I began to be interested in Sunday school work. During my senior year in college I became a student pastor. My church

was the only church in a fine farming community. There were many boys and girls and young people in this community. The church had never served them. We organized a young people's society and began to develop these young people. In this way I became interested in young people's work.

"While I was in the theological seminary, I went to New York City for two summers to act as a principal of a Daily Vacation Bible School. In these schools I came into contact, for the first time, with those who loved boys and girls, who knew the laws which governed their development, and who knew how to adapt a religious program to their needs. I was interested, and began reading books and trying out experiments in Christian work with young people. When I became a pastor I began to specialize in work for boys and girls and young people. You know of my interest in this church in the Sunday school, the young people's society, the intermediates, the juniors, and the Daily Vacation Bible School. I have given much time, thought, and effort to every phase of this work. You know that we have already received many young people into our church. You know that many fathers and mothers have joined our church because of our interest in their children. In my study and out of my own experience, I am convinced that true evangelism gives a large place to the education, the winning, and the training of boys and girls and young people."

"Pastor," said Mr. David, one of the prominent laymen, "we agree with you in your emphasis upon winning people to Christ in their youth. You have evidently given much thought to this. What plans have you to suggest for our church?"

"In the first place," said the pastor, "we ought to become familiar with the 'laws of the Spirit' in the lives of young people. If we understand these laws we will be working in harmony with God and will be able to accomplish wonderful things. There are definite 'Seasons of the Soul'—times when the heart is more sensitive to the touch of the Spirit—times when the voice of God is heard more distinctly. We should know these seasons and work with God in his times."

"This is a new idea to me," said Mrs. Parker, a teacher of teen-age girls. "I want to know more about it."

"I shall be glad," replied the pastor, "to explain this at a later meeting to which we shall invite all our Sunday school teachers and officers and all members of our church interested in young people. When we understand these Seasons of the Soul," he continued, "we shall know better how to work with God in winning souls for his kingdom. Then we should plan to develop a warm, loving Christian atmosphere in our church; we should seek to win others as Jesus did through personal work; we should welcome our Divine Helper—the Holy Spirit; we will plan and prepare for a Decision Day in the Sunday school; we will carefully train all new converts; we will make such adjustments in our church life as may be necessary because of the coming into our membership of new-born Christians; and we will not forget to seek the cooperation of the parents in developing Christian character in the home."

"I do not know about this new-fashioned way of winning people to Christ," said Deacon Smith. "We have never done it that way before. I think we ought to go pretty slow."

"I agree with Deacon Smith," said Mr. Miller. "I do not think much of getting a lot of boys and girls into the church. What we need is men. Anybody can win children; but we need some one to get hold of the men who have money and influence."

"There is another objection," said good old Deacon True. "I do not believe we can educate people into the kingdom. I believe in old-fashioned conversion."

"It is well for us to face objections frankly," said the pastor. "I can understand Mr. Smith's objection. Although it is a new method for this church, it has been tried successfully by many of our best churches. I have followed this method for several years in my former churches. It is not so easy as Mr. Miller thinks really to win children into the Christian life. It may be easy to get an emotional reaction in some service, but to take a child and strengthen this decision and to help him produce a strong Christian character is a task which requires the greatest skill and consecration. We cannot educate people into the kingdom, as Mr. True says. Neither can we win to Christ unless people know who Christ is and that which he will do. There can be no intelligent decision for Christ without education, and one of the weaknesses of our former methods of evangelism is that there has been no definite training of young Christians. Education and evangelism go together. Neither can succeed without the other."

Mr. Richards, the Sunday school superintendent, said: "The plan proposed by Pastor Evans seems to me most reasonable and gives promise of good results. I believe we ought to follow it for this year. We have met together to form a plan of evangelism. We could not agree

on any of the other types of evangelism. We asked our pastor for his plan. He has given it to us. Our pastor is our leader. I believe in following his leadership. I move, therefore, that we recommend to the church for this year 'A Campaign of Evangelism of Youth.'" Several seconded the motion, and after some further discussion it was unanimously carried.

TOPICS FOR DISCUSSION

1. Describe a revival service in which you have participated. What were the results? What are the advantages of this type of meeting? Disadvantages?
2. What are the advantages of union meetings?
3. How would you organize a community for tabernacle meetings?
4. Think of the ordinary evangelistic meetings; to whom was the appeal made—adults? young people? or children?
5. What is educational evangelism?
6. What is social evangelism?
7. What is the Lowell plan?
8. What methods were employed by the various churches of which you have been a member to win people to Christ?
9. Tell the story of your own acceptance of Christ.
10. What training did you receive for church-membership?
11. At what age were you most interested in the young people's society?
12. Did you have ideas in your youth about improving your home church? What were they?

REFERENCES

"Educational Evangelism," McKinley.
"Social Evangelism," Ward.
"Constructive Evangelism," Bill.
"The Lowell Plan," American Baptist Home Mission Society.

CHAPTER II

SEASONS OF THE SOUL

There was a large attendance at the midweek meeting. The church officers had invited by letters and by telephone many members who did not ordinarily attend. Mr. Richards, the Sunday school superintendent, had personally invited every one of his officers and teachers. Mr. Witter, president of the young people's society, had enlisted the interest of all his officers and a large number of young people. There was a spirit of expectancy. After a brief period of worship during which it seemed as if God's Spirit was indeed present with his people, the pastor told the story of the last meeting of the advisory board, and that he had been asked to give the whole church the results of his studies and experiences in the spiritual laws governing the unfolding life of boys and girls and young people. He spoke as follows:

Seasons of the Soul

"There are definite *Seasons of the Soul*—just as truly as there are seasons of the year. The farmer or the gardener who disregards the seasons will never succeed. There is a time to plow and a time to sow, a time to cultivate and a time to reap. If, for instance, a man disregards these seasons and puts his own ideas ahead of God's laws in nature, he will fail. If a farmer works behind God in his seasons he may work very hard, but his

harvest will be small. I once knew a farmer who worked from early morning until late at night. His farm was naturally a fertile one, but he was always about a month behind with his work. When others were tapping their sugar-bush, he was getting out his winter's wood; when they were plowing he was tapping his sugar-bush; when they were sowing he was beginning to plow. The result was, that, though he worked hard and though his farm was fertile, he failed because he ignored God's seasons. Because of this his crops did not get good root before the drouth of summer; or if they escaped a drouth, an early frost would catch them. Only occasionally would he have a good harvest.

"Thus it has been with much evangelistic effort. God intends that we should win people in their youth. Then their hearts are tender and sensitive. Then they are religious and often ready and eager for entrance into the spiritual life. But we let the springtime of life pass, and then try by some great effort to create religious impressions and win to Christ. We work hard, we spend thousands of dollars, and, at the best, get disappointingly small returns. The reason is very apparent. We have waited too long. We let the springtime of life go by and then try by our own supreme efforts to make up for our delay. That which we should do is to work with God in his seasons. Then shall we have a golden harvest of precious souls.

Many Children Become Christians

"Out of my own experience, I have known for a long time that God does save boys and girls. From my study of the Bible, I learn that Samuel heard God call him when

a little child; that Jesus had a wonderful religious awakening when he was twelve years old, and that Timothy knew the Scriptures from his mother and grandmother even from early childhood. My observation of revival services shows that many children and young people respond to the appeal of the evangelist.

A Survey of Sunday School Officers and Teachers

"I have made a survey of the officers and teachers in thirty-four Sunday schools. I chose typical schools—large and small; foreign-speaking and English; some in the city and others in the country; some colored and others white. You will all agree that the Sunday school officers and teachers are usually the very best people in the churches, the very heart of the spiritual life. I found this most significant fact, that sixty per cent. of them accepted Christ and became members of the church before their thirteenth birthday. Whenever any one tells you that boys and girls 'do not know what they are doing' and 'will not hold out,' remind them that the majority of Sunday school officers and teachers accepted Christ when they were very young and that they have continued in the Christian way and have grown in the Christian life. I found also from this survey that around the fifteenth year a large number accepted Christ, and many, who had become Christians earlier, took an advance step in their Christian life. I found that a smaller number, and yet quite a good many, became Christians around their nineteenth year, and that only one out of ten ever became Christians after they had passed their twentieth year.

"Dr. F. F. Peterson, the Director of Religious Edu-

cation for the Baptist Churches of Massachusetts, has had a remarkable experience in securing decisions for Christ in Sunday schools. He has the complete records of thirteen hundred thirty-nine (1339) decisions. In his work he has followed through a series of years each person who has made a decision. It is significant to note that seventy-eight per cent. of these decisions are between the ages of ten and sixteen. His conclusion is this:

Win for Christ in the Grammar School.
Secure Life Service Decisions in the High School.
Train for Life Service in College.

The Fourfold Life. "These facts have powerfully influenced my thinking and study on this whole question of the religious life of youth. I find that the religious development of youth is very closely identified with the physical, social, and intellectual expansion of life. In other words, that the statement of the development of Jesus is absolutely correct, when it is said of him 'that he advanced in wisdom and stature, and in favor with God and man.' God's plan calls for the development of the fourfold life—*mental* (in wisdom), *physical* (in stature), *religious* (in favor with God), *social* (in favor with man). Now for us to wait until man has reached his full development in body, in mind, and socially before introducing the spiritual is fundamentally wrong.

Development not Uniform. "Again our study of the developing life shows that life does not go steadily up, nor steadily down. All life is in rhythm. It is like the rise and fall of the tide. There are periods in youth

when the soul is more sensitive than others. These periods are quite well defined. Of course, every single child does not fit arbitrarily into any scheme. Some children develop early, some late, and some never go beyond a ten- or twelve-year stage of development. Girls usually develop faster than boys, so that a fourteen-year-old girl is quite likely to be two years older than a boy of corresponding age.

Periods of Religious Interest

"The periods of youth when the soul is most sensitive to the voice of God, are: (1) About nine or ten years of age; (2) about twelve or thirteen; (3) about fifteen or sixteen; (4) about eighteen or nineteen. At these high points we do not have to create religious interest, it is already there. We simply recognize it and make our approach and develop our program accordingly. The problem is not to get our young people to think about the questions of personal religion, for these they realize; but so to direct their thinking that it shall result in habits of life and in personal allegiances that shall forever tie the life to Christ.

The Nine Year Old

" The child who has good home training, where there is a natural and loving Christian atmosphere, and who has had the advantage of a good, well-graded, spiritual Sunday school, very often makes a simple definite decision for Christ around the ninth or tenth year. This should never be forced, but when it comes simply and naturally should be treasured. It is like the first flowers of spring, blossoming on a warm sunny bank.

The Twelve Year Old

"The next point of deep interest is around the twelfth year. Indeed, every boy and girl around the twelfth year is deeply religious. They have that religious interest which makes it easy to win to Christ and his way of living. This is the golden hour for all religious workers. Was not Jesus twelve years old when he went up to the temple? A boy was right and genuine when he came before a board of deacons with this statement: 'When Jesus was twelve years old he made up his mind to help God. I am twelve years old. I have made up my mind to help God.'

"There are many parents who do not understand and are as puzzled as was Mary over the religious interest of their boy or their girl. So too there are many religious teachers like Eli who have lost their sensitive heart and do not perceive that God is calling the child. It took three visits of the boy Samuel to Eli before the old teacher perceived that Jehovah was calling. The boy's heart was three times as sensitive to religious impressions as that of the old man. It was so then. It has always been that way. It is true today. But Samuel with the sensitive heart needed an Eli to explain to him that it was God. Twice fortunate is the boy or the girl, twelve years old, who, hearing the voice of God, has a father or mother, a Sunday school teacher or a pastor, to explain that it is God who is calling.

Christianizing the Body. "There is a reason why God touches the child's heart with religious interest at this time. The boy or the girl soon passes from boyhood to manhood, from girlhood to womanhood. It is a time of

great expansion of life. A time when there is growth of body, of mind and of soul—a time when the forces of evil are strong—a time of storm and stress. Soon the boy comes into possession of a grown-up body with all the powers and passions of an adult. These emotions are not understood, these powers are not yet under control. It is the time in a boy's or girl's life least understood, and yet a time when true friendship, understanding, love, and patience are needed as never before. This is a time when the ideals of Jesus, the strength of God, and the purifying influence of religion and home are needed. So God lets the soul expand before the body begins its rapid growth. As the first sign of expanding life comes this religious interest.

"Parents and teachers, do you not see God's wonderful plan? It is as plain as A B C. God gives every boy and girl this religious awakening just before the physical awakening because he wants to *Christianize the body.* He wants that boy and that girl to have a body that shall, indeed, be a temple of the Holy Spirit. *He wants the physical habits of life Christian.* If we were doing our work, in our homes and in our church, as we ought to do it, we would win all our boys and girls in this wonderful period of soul-expansion. I once visited a mother whose boy of twelve had accepted Jesus as his personal Saviour and who wanted to join our church. She refused to give her permission, saying that he was too young and did not know what he was doing. I explained to her God's wonderful plan and provision for safeguarding the health and virtue of her son. When I had finished she wiped her tears and said: 'My boy can go into the church. I did not know this wonderful truth.

How near I came to blocking God in his plan for my boy. Pastor, I can never thank you enough.'

"There is a law of life that an instinct when it first develops, if not used, dies. If used, it becomes a habit and a permanent part of life. So this religious awakening, if not used, dies. If used, it develops into a beautiful Christian life. The most powerful appeal to a twelve-year-old boy is this: 'Jack, accept Jesus as your own personal Saviour and Lord. This is the right thing for you to do.'

"Notice that this religious interest around the twelfth year is usually followed by a period of temporary religious decline. There is a reason for this. If we ask, 'What is God doing to our boys and girls during the ages thirteen and fourteen?' it is very evident. He is concerned during this period most of all in the physical, in giving them a body with all its powers and functions. Religion, social life, and school all take second place to God's primary object. If, therefore, we are to work with God we will be concerned most of all that our boys and girls get good, strong, clean, healthy bodies, the laws of which they know and the powers and passions of which they fully control. We must not force our boys and girls in their schooling. What good is first place in the class with a weakened body? We will not force social life and make it unnatural and distasteful. We will not force religion until youth revolts. Rather will we work with God in his processes and wait patiently until the religious life again comes to the front. Every boy and girl in this period needs strong, wholesome Christian leadership. They are interested in religion, but religion is not the primary interest.

The Fifteenth Year

"The next period of deep religious interest is around the fifteenth or sixteenth year. From my study and from my own experience and from my wide observation, I have come to the profound conviction that every young man and young woman around the fifteenth or sixteenth year is genuinely religious. It may not be evident to the careless observer or to the unsympathetic heart, for it may not take the form prescribed by adults for religious experience. Only those who know and love young people may ever find it, but it is there awaiting discovery and development.

The Social Awakening. "There is a reason for this religious awakening as surely as there was in the earlier period, but it is not the same reason. The physical is no longer the dominant factor in life. The body with its functions is now fairly well established. It is true that there will be slow growth for several years. But the physical is not the thing in which God is most interested during this time. Following the physical development is the period of social awakening. The boy who did not care whether his shoes were blacked or his face washed, now spends much time combing his hair, polishing his shoes, and with his personal appearance. Why? The girl who would have nothing to do with the rough, horrid boys now spends much time before the looking-glass and over her clothes. Why? John has discovered Mary, and Mary is delighted with the discovery. In other words, the boys are greatly interested in the girls and the girls in the boys. If any one doubts this let him listen to the conversation of high school students.

Life Choices Made Early. "Just before this social awakening and accompanying it there is a decided religious interest. This interest does not need to be created; it is already there to be used and developed. This is the time when many conversions occur. This is the period when those who began the Christian life at an earlier age often reconsecrate themselves and take a forward step for Christ. This is the age when sympathies are broadened and love and altruism waken. This is the time when life's choices are often made.

Christianizing the Social Order. "The reason for this religious interest is just as apparent as in the earlier periods, but the reason is not the same. *God is now interested in developing the social life; in teaching young people to live together.* Accordingly he puts the religious interest into this new experience for the purpose of Christianizing the social order. He wants young people to learn to live together in the Christian way. *God wants their social habits Christian.* Young people are lovers of pleasure, but chiefly pleasure where young men and young women are together. There are great possibilities for good in this. There are infinite possibilities for evil. God has put the religious interest prominent. If this interest is used and conserved, young people develop Christian habits of social life. If neglected, this religious interest dies, and we have a social order uncontrolled by the highest and best in human life, a condition where selfishness rules and ruins the lives of men.

A Period for Reconsecration. "If we have failed to win for Christ in the earlier period, we have this second golden opportunity. This is the time of all times to secure decisions for Christ. If a boy or girl has ac-

cepted Christ earlier this is the time for reconsecration and an advance step in Christian living. In this period occur most decisions for the ministry, teaching, and missionary work and many other vocations worth while.

Three Natural Approaches to This Age. "There are three natural approaches to a young man or young woman in this period of social awakening: (1) *The social appeal.* Groups will come together, a whole class of young men or of young women. Two friends will come together. A young man will bring his chum or his lady friend. A young woman will bring her chums or her best friend. We have no right to say, 'These young people came because some one else did.' That is the way God works, and we should work with him. (2) *The emotional appeal.* Most emotional conversions occur at this time. The heart is easily touched. This is the emotional period of life. The will is easily influenced through the emotions. All of us are governed more by our sentiments than by cold facts, but this is most characteristic of young people. Let us not think, however, that fear and tears are the only signs of emotion. Love is the deepest emotion. This is the time to 'love' people into the kingdom. 'Isn't it wonderful,' said a Christian worker, 'to love people into the kingdom?' (3) *The appeal to the ideal and heroic.* Every young man and young woman is an idealist. They see things in the large. They believe this old world can be made better and happier. They believe they can improve upon the past. They believe that they can help to make it a better world. This, therefore, is the time to present Jesus—the world's idealist—his program and his challenge. Young people have always re-

sponded to it, and they always will. This is God's hour of idealism.

At Eighteen

"The next period of religious interest comes about the eighteenth or nineteenth year. Here again there is a change of emphasis. The physical body is at its highest stage of development, and is functioning as a good machine. The first period of social awakening and interest has passed. Not the physical nor the social is dominant, but the intellectual. Our young men and young women are in college or professional schools or just beginning business for themselves. They are working hard to make good. With this awakening of intellectual interest comes a religious interest. It may take the form of questions, doubts, or even open criticism. These are only signs. Our young people are beginning to interpret religion in terms of the intellect. The reason is very apparent. *God wants the brain power of the world Christian.* God would have the intellectual habits and attitudes Christian. Religion must stand the test of the intellect and of practical living. Our young people inquire, *'Is the Christian religion reasonable and is it practical?'*

Personal Interview Method. "It is very evident that we must help our young people think things through for themselves and find their religion both reasonable and a practical help in their every-day life. It is quite evident that this is no time to force a decision nor for an emotional appeal. *The personal interview method* is best. Encourage young people to ask questions. Let them form their own conclusions. It is also evident that re-

ligion must be tried, not only by intellectual processes, but in practical every-day experience. We must by all means give our young people something to do so that they may have the joy of service and actually see the working power of Christianity in the lives and conduct of people. Jesus said, 'If a man wills *to do* he shall *know.*'

"These are the Seasons of the Soul in the period of youth. There are other points of awakened religious interest throughout life, such as when the first baby is born; when death comes into the home; when a child makes a personal decision for Christ or for Christian service; or in the time of some gracious revival period, but never again will there be the opportunities for Christianizing the whole life as in youth. The reason for this is very apparent. If the body grows and all of its habits are uncontrolled by Christian motives; if the social awakening comes and one's closest friends are not Christians and one's social living is not Christian; if intellectual habits and attitudes are not Christian, then to win a person to Christ and the Christian way of living involves a revolutionary process, which must break through established physical, social, and intellectual habits and make a new creature in Christ Jesus. Thank God, this can be done. The grace of God is strong enough to remake a man. Many a redeemed one has testified to the saving power of God.

"How much better it is to work with God in the constructive years of life, winning to Christ in youth, developing Christian habits of physical living, the Christian way of living together, and Christian habits and attitudes of mind. When a man comes to maturity with such a development, he has a Christian character that will stand

and that will powerfully influence for good his day and generation. If we are wise we will work with God in his seasons. Then shall men develop Christian minds in Christian bodies and live together in the Christian way."

TOPICS FOR DISCUSSION

1. When did you accept Jesus Christ as your Saviour? Under what circumstances?
2. What person had a helpful influence over your life? What was there about this one that made this impression on you?
3. Do you remember any period of religious interest about your tenth year?
4. In what way did your young people's society help to develop you?
5. Did you have a period of questioning or doubt? At what age? What caused it? What gave you assurance?
6. Make a program of religious activities for youth, keeping in mind the physical, social, and intellectual periods of life.
7. Make a list of good books for young people to read.
8. Make a list of physical habits that a Christian lad should develop.
9. Make a list of social qualities that should be developed in Christian young people.
10. Make a list of mental habits and attitudes for Christian young people.
11. What courses of study would you outline for young people?

12. Check up the Seasons of the Soul by making a personal survey of Christian people that you know.
13. How can we best help young men and women make right life choices?

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CHAPTER III

CREATING AN EVANGELISTIC ATMOSPHERE

The advisory board of the church had gathered at the parsonage to consider the question of creating an evangelistic atmosphere in their church. The pastor's message on "Seasons of the Soul" had stirred all their hearts. Each felt a deep concern for the spiritual welfare of the church.

"We are becoming enthusiastic over this idea of a campaign in our church of 'Evangelism of Youth,'" said Deacon Jones. "What should be our next step, and when can we get started?"

All turned to their pastor as their leader in this enterprise. He had been very thoughtful through the devotional period which had preceded.

"Men," he said, "I have a confession to make. We cannot lead our people where we do not know the way. We cannot lift our people spiritually higher than we ourselves have attained. This coming campaign has caused me to search my own heart and life. I find that I have not been spending time enough with my Bible and in prayer. My soul needs food. I need the resources and power of God for my work. I have read the Bible to get sermons and to prepare lessons, but I have not taken enough time with God alone in prayer and in communion with his word. I have vowed before God and now be-

fore you to spend more time feeding my own soul from the word and in prayer."

The officers looked at each other. Finally Deacon Lovejoy said: "Pastor, I too have neglected my Bible and my prayer life. I will enter with you into closer communion with our Lord." One after another they confessed their neglect and promised God that they would do better.

Then an unexpected thing happened. Deacon Brown turned to Deacon Miller and said: "At our last annual meeting you did something I did not like. I have cherished a grudge against you ever since and have been waiting until I could get even with you; but now I see my fault. I want to confess and ask your forgiveness." He reached his hand to Deacon Miller, who grasped it and said: "I too have not liked you and have been unhappy because of it. I am so glad it is all settled right now and that we can be brothers in Christ again."

What is Evangelism?

The pastor spoke again: "Now that we are united and purpose to live closer to our Lord I want to explain to you my idea of *evangelism.* In the church where I attended as a boy they had the custom of calling in an evangelist once in every three or five years. The church people would rally. Everybody for miles around would attend night after night, and the whole spiritual life of the church would be lifted. New members would join the church, and the services would be largely attended, but soon things would begin to lag, and at the end of six months or a year conditions would be much as they were before the revival. No one seemed to think that a person

could be converted through the ordinary services of the church, and no one expected a child would become a follower of Jesus through the work of the Sunday school. In my early thought evangelism meant a revival service.

"From my study of the Bible and of child life, I have found that evangelism means much more than a revival service—and much more than a single act of the will by which Jesus is accepted as Saviour and Lord. Evangelism is *the good news.* The one who tells *the good news* must be the living embodiment of the message. He must tell it with all the love and power of his own soul, and he must tell it in such a manner that some one else understands it, accepts it, and lives according to it. The teacher in the Beginners' Department, who is introducing the little ones to the heavenly Father who loves and cares for them, is doing the work of an evangelist. The teacher in the Primary Department, who is showing through stories God's will and presenting Jesus as the friend of children, is doing the work of an evangelist. The junior teacher, who is storing the eager mind with the facts of the Bible, who is making the Book known and loved, and who presents Jesus as the Great Leader, is doing the work of an evangelist. Without an intelligent knowledge of who God is and what he will do for a soul, who Jesus is and what he came to do, there cannot be the fullest decision of life for him.

"Some have thought that you could separate education and evangelism. Not so. Evangelism is the very heart of religious education. There is a law in teaching which goes like this, 'Without learning on the part of the student there is no teaching on the part of the teacher.' If this be true, then those who teach the evangel (good

news) of our Saviour, must do it in such a manner that Jesus is accepted and his manner of life adopted. Else there is no true teaching. We expect a decision on the part of the pupil for Christ, but this decision must be on the basis of knowledge that has been given. The person who secures this decision of the will to accept Jesus as Saviour and Lord, is doing the work of an evangelist. So also the person who takes a child, a young man, or an adult, and teaches him to observe to do all that Jesus has commanded—to be a doer of the word—that person is doing the work of an evangelist.

"There are three phases of evangelism:

"1. There is the telling of the good news of the heavenly Father and of Jesus the Saviour.

"2. There is the securing of the actual decision of the will by which a person chooses for himself Jesus as Saviour and Lord.

"3. There is the promotion of growth through the years into Christlike character and service.

"To produce a real evangelistic atmosphere in our church we need to begin with the smallest child and follow right through the steps of the unfolding life, until we touch the oldest member of our church.

Pastoral Evangelism

"This will affect my preaching and my own work as your pastor. I want to see people accept Jesus as their own personal Saviour and Lord. I want to see them grow more and more like him in life and conduct. From now on, I shall teach the simple and wonderful truths of God with a new emphasis and power. The gospel is still the power of God unto salvation unto every one that

believeth. I believe the gospel can save individuals and can save society through redeemed individuals. I believe the gospel is the only salvation for the world in its unrest, its sin, and its bitterness. I shall preach to men's hearts as well as to their heads. I shall do more personal work and I shall watch over my people as a good shepherd of the flock. I shall need your constant prayers that in my entire ministry there may be the warm, joyous evangelistic note."

Sunday School Evangelism

"As I see this evangelistic work," said Mr. Richards, the superintendent of the Sunday school, "this will affect my work very materially. In our school we have the greatest field for evangelistic effort. We need to increase the attendance. Every new pupil we can bring under the teaching of the Bible and into personal touch with our church means not only a new pupil, but also a new home with its circle of friends and relatives. We need to study our school carefully to discover any weak places. We need to follow up carefully every absentee and all irregular pupils. Our teachers need to catch the vision of the importance of their task in making Jesus Christ loved, accepted, and followed by every one of their pupils. I too shall need the prayers of the church that in our school there may be a wholesome and sympathetic evangelistic spirit so that it will be easy and natural for boys and girls to accept Jesus as Saviour and Lord."

Evangelism in the Young People's Society

Mr. Witter, president of the young people's society, said: "Young people can win other young people better

than any one else. I have read a great deal about the 'Win my Chum' plans for young people. I believe in it. I can see a great opportunity in our church for our society. We must get a list of all young people connected with our congregation. We must take more training in personal work, and then we can go out and win others. It looks to me as if we needed to give more thought to our own spiritual life as young people and to the regular meetings of our society that they should be more helpful and more attractive. Then our society should be training the young people for real service so that our young people will not only be good, but good for something. I certainly need your prayers for myself and for the young people of our society."

Essentials

Faith. "There are some other things for us to remember," said the pastor. "We can do nothing without faith. We must believe. By faith we are saved. Without faith it is impossible to please God, and without faith it is impossible for God to use us. *The minute we say a thing can't be done we put ourselves in the place where God cannot use us to do that thing.* We must be happy and loving in the outward expression of our religion. Love never faileth. We must expect God to honor his word and give us the desires of our heart.

Cooperation. "There must be the heartiest cooperation. This is the plan we have adopted for this year. There must be no division of our forces. An evangelistic spirit should prevail in every department of our church. Above all, we must depend constantly upon the help and power of the Holy Spirit."

Prayer. The spirit of prayer took possession of the men and women. They knelt in prayer and earnestly asked God for forgiveness, for guidance, and for the blessing and presence of his Spirit. As they went home all were conscious of the nearness of God, and each resolved that he would spend more time in prayer for his own spiritual life, for the pastor, the teachers, and the various departments of the church. Each knew that he was no longer a lone intercessor, but that there was now a group of the church officers praying together for one thing and conscious of the Divine presence.

"Again, I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

TOPICS FOR DISCUSSION

1. How much time do you spend daily in feeding your soul?
2. What habit of Bible reading do you have?
3. Do you know of any instance where open quarrels between church officials have proved detrimental to the spiritual life of the church?
4. How create an evangelistic atmosphere in the Sunday school? The young people's society? Among the trustees? In the woman's society? In the boys' and girls' organizations?
5. How create a real passion for souls?
6. What will destroy an evangelistic spirit in a church?

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CHAPTER IV

THE HOLY SPIRIT AS HELPER

There had developed among several devout members of the church considerable opposition to the plan of evangelism as suggested by the pastor and adopted by the church. There were two principal objections. Mr. Brown, speaking for one group, said: "You talk more about seasons of the soul and the laws of psychology than you do about the divine side of evangelism. For my part I believe in depending upon the Holy Spirit to convict people of sin and bring them to repentance."

Mrs. Goodwin said: "I do not believe in all this organization and all these plans for prayer groups, personal work, and training-classes. Let us depend entirely upon the Holy Spirit, and we shall need no plans or organization."

The pastor was troubled. He prayed about it and talked it over with the deacons. It was evident to him that any considerable opposition on the part of his people would militate against the whole program. But deeper than this he was grieved because to his way of thinking God was in this whole program. There are *laws of the Spirit.* If he could discover them and use them he was working in harmony with God. Then, too, the Holy Spirit was promised for certain definite things. As he had studied in his Bible the work of the Holy Spirit, he had come to believe that the Spirit was promised to *help*

in the very things they were undertaking. But how could he make this plain to the people? He felt sure that if they could see the Bible teaching on this they would no longer oppose but cooperate heartily. He, therefore, decided to turn his midweek service into a Bible study group, to invite all these conscientious objectors to bring their Bibles and to study the Bible teachings about the Holy Spirit.

There was a large attendance at the midweek service. Each person who had not brought a Bible was furnished with one. After a brief period of worship, the pastor said: "There is a divine side to evangelism. We are workers together with God. Without him it is impossible to do our task. God has provided the Saviour, Jesus Christ. There is no other. God has given us the evangel (good news). We have the blessed privilege of telling the good news of salvation. God has sent the Holy Spirit as our helper. It is important for us that we know the laws that govern the growth of the body and the mind. It is right for us to organize our church in every legitimate way for the purpose of helping people to become followers of Christ. We may do all this and fail unless we recognize our Divine Partner and work with him in our task.

"There has been a great deal said in recent years about the Holy Spirit. I believe him to be our Helper in the very work which we are now undertaking in our church. As I have studied my Bible I find that he is promised as our special helper in every essential part of our present program of evangelism. On the last night that Jesus was with his disciples he told them that he was going away but that the Father would send another Helper. Read carefully John 14 : 16, 17.

"Mr. Brown, what is the marginal reading of the word translated 'Comforter' "

"Advocate or Helper."

"Yes, that is right. Jesus said: 'I am going away, but the Father will give you another Helper. I have been with you. I am going away. *But the other Helper will be with you forever. He abideth with you and shall be in you.*' This was a special gift to the disciples and not to the world. *A Helper with them and in them forever.* This is exactly the need of our church in this campaign. The realization that we have a Divine Helper, not given to unbelievers, *who is in us,* and *with us forever.*

"Let us now see from the Bible itself in what ways the Holy Spirit is promised as a Helper. Mrs. Matthews, read John 14 : 26, John 15 : 26, John 16 : 13, 14. Tell us the things that Jesus said the Holy Spirit would do."

"*He is promised as a Helper to know about Jesus,*" she said. "It reads: 'He shall teach you all things and bring to your remembrance all things which I said unto you. He shall bear witness of me. He shall guide into all the truth. He shall glorify me, for He shall take of mine and shall declare it unto you.' "

"Don't you see," said the pastor, "the Holy Spirit was promised as a helper to understand, to remember, and to write the story of the life and teachings of Jesus? This same Spirit helps us to know and understand Jesus as we read and study the Bible today. This Spirit also makes Jesus real to the sensitive hearts of youth. The Spirit does not talk about himself, but about Jesus. Our whole educational program is right and we have the help of the Holy Spirit in making Jesus and his way of living known and accepted.

"Will you read in concert John 16 : 7-11?"

"Mr. Richards, what help is promised from the Holy Spirit in these verses?"

"*I think,*" said Mr. Richards, "*that the Holy Spirit helps us to know right and wrong.* I am sure we need his guidance in this particular. It seems to me that this promise helps us in our personal work. If I go to a boy in my Sunday school and talk with him about the Christian life, God's Spirit has also been working with him in making clear the things that are right and those that are wrong. I may be quite sure that when the Spirit convinces me that it is right to speak to some one about the Christian life he has also convicted that one of the sin of unbelief and the rightness of the Christian life. The Holy Spirit is our greatest helper in personal work and in winning others from a life of sin to the life of holiness."

"Now, will you all follow carefully as Deacon Jones reads John 3 : 1-16, also John 1 : 12, 13. Deacon Jones, what do these verses mean to you?"

"It seems clear to me," said the deacon, "*that the Holy Spirit helps us to become Christians.* On our part we accept Jesus as our personal Saviour and we turn from our sins. But God has a part too. Our spiritual life is from above. That which is of the Spirit is spirit. Our spiritual life is God's gift through his Holy Spirit."

"Yes," said the pastor, "we stand with bowed heads in the presence of God and marvel at his wonderful love, recognizing the mystery of his divine grace. 'For God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life.' But where do we find that God

saves only adults or that he cannot and does not use the seasons of the soul for his saving grace? If we find that at certain times in youth the soul is more sensitive to the teachings of the Holy Spirit and the heart is more believing, should we not, therefore, work with God in his seasons? If there is the believing heart we may be sure that God will do his divine part in imparting spiritual life. Mr. Witter, will you read Romans 8 : 14-17, and tell us in what way the Spirit helps young Christians?"

"I think," he said thoughtfully after he had read, "*that the Spirit helps us to know that we are Christians.* We need no longer go about fearful and wondering whether we are God's children. 'As many as are led by the Spirit these are the sons of God. The Spirit himself beareth witness with our spirit that we are the children of God.'"

"In our present campaign," continued the pastor, "we are making much of prayer. We have our prayer lists. *Can we claim the Holy Spirit as our helper in prayer?* Has any one Weymouth's translation of the New Testament? Yes, Miss Neel, will you read Romans 8 : 26, 27?"

"'In the same way the Spirit also helps us in our weakness: for we do not know what prayers to offer nor in what way to offer them. But the Spirit himself pleads for us in yearnings that can find no words, and the Searcher of hearts knows what the Spirit's meaning is, because his intercessions for God's people are in harmony with God's will.'

"I surely think," she said, "that we ought to pray definitely for definite people just as Jesus did and expect the Holy Spirit to help us and interpret for us to God

our longings for the salvation of our Sunday school pupils and others who are near and dear to us. I heard once of a Sunday school which invited a man to conduct a decision day for them. He outlined carefully the plan of intercessory prayer and personal work. Some one led them to believe that they did not need any prayer or personal work or any organized effort to win the pupils for Christ. So they did nothing. When the decision hour came, no one responded. They failed because of unbelief and lack of prayer. Until this evening I had never seen the work of the Holy Spirit in prayer. I shall surely let him use me in my prayer life."

"In our effort to win others to the Christian way of living," said the pastor, "we are expecting to make much of *personal testimony. In personal work there is an important place for a personal endorsement of the Christ.* We must speak a good word for him if we want others to accept him. We need to provide for testimony meetings in our church. Every time a person speaks a good word for Jesus he helps two people, himself and another. He may never know who the other one is. But no one can give a personal testimony of the love of Christ without loving Christ the more. *Has the Holy Spirit anything to do with 'Witnessing for Christ'?*

"Read carefully Acts 1 : 4, 5; Acts 1 : 8. Jesus promised the disciples power. This power should come through the Holy Spirit. This power was for a definite purpose. For what purpose, Mrs. Goodwin, do you find this power was given?"

"In Acts 1 : 8 the purpose is set forth as power to bear witness in Jerusalem, Judea, and unto the uttermost parts of the earth."

"You are right, Mrs. Goodwin. *Jesus promised the Holy Spirit as a helper to bear powerful witness to him.* Read Acts 2, the story of Pentecost. The significant fact is that all became witnesses of Christ and that Peter became an outstanding witness for him and that many believed and were baptized. If you read the entire book of the Acts you will find the story of those who bore powerful witness to Christ, first in Jerusalem, then in Judea, and then unto the uttermost parts of the world.

"*The Holy Spirit is our Helper in witnessing for Christ.* Whether we talk face to face with a friend or whether we stand in the midst of a congregation and speak to many, the *Holy Spirit is our Helper in making a powerful presentation of Christ.* I wish now that you would all read with me Galatians 5 : 16-26:

"'This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to another, so that ye cannot do the things that ye would. But the *fruit of the Spirit* is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live by the Spirit, by the Spirit let us walk. Let us not be desirous of vain glory, provoking one another, envying one another.'

"Also Galatians 6 : 7, 8: 'Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap. He that soweth unto his own flesh, shall of the flesh reap corruption: but he that soweth unto the Spirit, shall of the Spirit reap eternal life.'

"In our church we expect growth in the Christian life.

We do not expect full-grown Christian experience in new-born Christians. We do not expect our boys and girls to have the character and knowledge of old men and women. We are planning our whole church program so as to help our young people grow up into Christ in all things, and to become like him. This takes time and it takes struggle. But the end is glorious both now and eternally.

"*The Holy Spirit is our Helper in developing Christian character. The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control.*

"Before we close our study tonight I want you to heed two warnings:

"1. *Quench not the Spirit.* 1 Thessalonians 5 : 19. The Holy Spirit produces zeal and enthusiasm. This is especially true of young Christians. Do not quench them by *criticism, indifference,* or *unbelief.*

"2. *Grieve not the Spirit.* Ephesians 4 : 30. Notice how this warning is placed between two common sins—corrupt speech and anger. Does it mean that we grieve our Divine Helper when we are impure in our speech and unkindly in our attitudes toward others? Listen:

"'Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be that it may give grace to them that hear.'

"'*And grieve not the Holy Spirit of God* in whom ye were sealed unto the day of redemption.'

"'Let all bitterness and wrath and anger and railing be put away from you with all malice. And be ye kind, tender-hearted, forgiving each other, even as God for Christ's sake forgave you' (Ephesians 4 : 29-32).

"May we all make much use of our Divine Helper.

Let him teach us more and more about Christ.
Let him teach us right and wrong.
Let him give power to bear witness.
Let him assure our hearts that we are children of God.
Let him help in prayer.
Let us live and walk by the Spirit, fully confident that in us shall appear the fruit of the spirit and we shall reap eternal life."

"Pastor," said Mr. Brown, "I have greatly enjoyed our Bible study tonight. I am very grateful that you have opened before us the work of the Holy Spirit as our divine helper. I am delighted to know that in our educational program and in our evangelistic campaign we are not depending merely upon organization and human plans, but shall avail ourselves of the assistance of our divine Helper, the Holy Spirit. You can count upon me in this campaign."

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CHAPTER V

THE ATTRACTIVE CHRIST

Under the leadership of the president, Mr. Witter, the young people's society had caught the vision of an evangelistic campaign which included them. All the young people of the entire congregation had been listed. This had required some time and an immense amount of work, and yet it was a surprising discovery to find that there were so many splendid young people in the homes of the members and rooming right around the church. Many of them were strangers, having recently come into the community. Every one of these young people had been put on the prayer list of some one of the Christian young people. A "Secret Service" had been organized of those who would form a prayer list and actually do personal work. The young people's society had arranged a great social evening to which all the newly discovered young people were invited. This had been carefully prepared so that everybody was busy and everybody became acquainted and all had a good time.

The young people's meetings were increasing in attendance and in interest. The devotional services were planned with utmost care, and each leader tried to make his meeting a little better than that of the week before. A great rally of young people was planned for Sunday night. The pastor had been asked to prepare a special message for the young people. There was a large chorus

choir. Young men acted as ushers, and all the other young people of the church sat together during the service. Because of the work of the young people and because of the interest of the entire church in their young people, the room was filled. The pastor caught the enthusiastic spirit of his young people and spoke with earnestness and power, as follows:

"Some weeks ago I was talking with a principal of a well-known high school about the religious life of youth. He said: 'Last Sunday as I was teaching my men's Bible class I asked them this question, "If Jesus Christ is as attractive as you and I believe him to be, why is he not more attractive to students in high school and college?" After we had discussed this for some time, I asked them this question, "Have we been presenting the attractive Christ to our high school and college students?"' This conversation has caused me a great deal of thought. Have we presented the attractive Christ? Is there anything in our Christ attractive to our young people? What in Christ is attractive to them? I began asking young people, 'What is there attractive in Jesus Christ to you?' I have asked hundreds this question. I have noted carefully their answers. I bring you tonight, not my ideas, but the ideas of young people themselves. I will give you the statements which they have given most frequently and which seem to me most typical of youth.

"I asked an outstanding athlete and a leader among the students. His answer was typical of red-blooded, aggressive young Americans. He said, '*Jesus is attractive to me because he was a man who did things and who expects his followers to do things worth while.*' Jesus

was born in a little village in an obscure nation many years ago, and yet he has completely changed the current of the world's history. He has powerfully influenced civilization. He has given children a place in the life of the world. He has emancipated women and exalted motherhood. He never wrote a word save in the dust of the pavement, and yet he has been the inspiration of many of the great authors since that day. One cannot read and understand English literature without knowing something about this man. He never painted a picture, but he has been the inspiration of many of the greatest artists of the world. He never sang a song that we know of. Angels sang at his birth. His mother sang around the home, and little children sang their hosannas in the temple. Yet he has been the theme and the inspiration of many of the world's greatest oratorios and songs. He never erected a church building, and yet his followers have built great cathedrals and dotted the land with houses of worship. He healed a few sick people, opened the eyes of the blind, unstopped the ears of the deaf, and made the lame to walk. Ever since that time his followers have healed the sick. Modern medical science, hospitals, asylums, orphanages, homes for the aged, all these are the results largely of the influence of this man of Galilee. Modern civilization with its humane laws, its educational system, its churches, and all its social and philanthropic enterprises, is the result in this world of the life and teachings of Jesus.

"I spoke to another, a thoughtful earnest student. He was a seeker after truth, a lover of books and eager to know. His answer was illuminating. '*Jesus is attractive to me because he is a great teacher.*' Yes, the world's

greatest teacher. He knew God and the spiritual life that is from God. He knew of the heavenly home with God and of eternal life. He knew man. He knew the life of man on earth with its limitations, temptations, sins, sorrows, and death. He knew how God feels and acts toward men and how men ought to feel and act toward one another. He knew how to teach. The students of the world sit humbly at his feet, and listen to his voice, and follow his methods. He knew how to adapt his message to the needs of the people to whom he was speaking at any given time. Greatest of all, he was the very embodiment in life of his message, he lived his own teaching. Some one has said: 'We teach a little by what we say. More by what we do. Most by what we are.' In word, deed, and life, Jesus is the world's greatest teacher.

"A clean-cut lad of high ideals said: *'Jesus is attractive to me because he was a real man, clean, strong, manly, human. I can follow him in all things.'* Jesus was a real boy in the home, a real young man learning a trade and working at it, a real man, tempted yet resisting—living in the midst of sin and yet mastering; disappointed and yet never losing his faith; sorrowing, yet never losing his courage. One who would die and did die on the cross rather than lower his ideals or compromise with evil.

> One who . . . marched breast forward.
> Never doubted clouds would break;
> Never dreamed, though right were worsted, wrong would triumph;
> Held we fall to rise, are baffled to fight better,
> Sleep to wake.

"I asked a shy, bashful, sensitive girl, one who shrinks from taking any position of leadership, who lives in a dream world of her own, who is often misunderstood and often very lonely. She said, *'I like Jesus because he understands me.'* A heart which longed to be understood found comfort in Jesus who did understand. Yes, he understands youth with its idealism, its day-dreams, its emotional upsets, its longings, and its misunderstandings. He can help as no other one can.

"I asked a sixteen-year-old girl. She was attractive and beautiful, full of life and fun, the center of the social life of her group. She said, *'I like Jesus because he is a good lover.'* What more typical answer could she give? At the springtime of her own life, when her own heart went out in love to others and when she wanted to be loved. Jesus a good lover! He is just that. He does not come to force his way into our lives. He is the lover who comes to win by love. He comes, not to make unhappy, but to bring joy; not to take away, but to give; not to destroy, but to fulfil and enrich.

O Love that wilt not let me go!

"At the close of a happy party of young people in a church, I asked my question of one of the young ladies. She said, as her eyes still sparkled with the fun which she had been enjoying: *'Jesus was once a young man himself. He has the point of view of youth. He is no joy-killer.'* And she was right. Jesus was only thirty-three when he finished his work on earth. He gathered around him young men about his own age as his disciples. He began his life's work in the festivities of a wedding. The home where he loved most of all to go was in Bethany, where

there were three young people, Mary, and Martha, and Lazarus. He lived a joyous life and said to his disciples as he was about to leave them, '*These things have I spoken unto you that my joy might be in you and your joy might be made complete.*'

"Another young man who was noted for his loyalty to his college, said, '*Jesus is a true friend and always loyal.*' A true friend and always loyal! Everybody wants a friend. Everybody wants to feel that there is some one whom they can trust and who is always dependable. Jesus as our friend loves us, understands us, and is always near us to help. He was loyal to his Father, to his Father's will, to his disciples, and loyal to his own, even unto death.

What a friend we have in Jesus,
All our sins and griefs to bear.
What a privilege to carry
Everything to God in prayer.

"A young man who had been thoughtless and wicked, who had sown his wild oats and brought grief to his parents and to himself, but who was now living a consecrated Christian life, said: '*I love Jesus because he is my Saviour. When I needed some one to help me, when I was powerless to break the bad habits which fettered me, I looked to Jesus, God's Son, who died on the cross for me. I took him as my Saviour, and the life I now live is due entirely to him.*'

"Jesus, the mighty Saviour from sin. Who of us does not need him? We have all sinned and come short of our possibilities. We do need a Saviour. He comes to seek us when we are lost. He offers himself, God's

love gift, as our Saviour from sin. We accept him and his sacrifice on the cross in our behalf. Wonderful Saviour, the gift of Gods love.

My Jesus, I love thee,
I know thou art mine;
For thee all the follies of sin I resign.

"A young man who had just started in business for himself, said: '*Jesus appeals to me because his religion is practical; it helps me in my home, in my business, and in my dealings with men.*'

"A practical religion that makes better men and women and boys and girls, that makes better and happier homes, that gives ideals and principles for business life, that shows people how to live and work together happily and helpfully, that puts spiritual things above material things and makes people fit for an eternal habitation with God—yes, the religion of Jesus is practical. It will stand the test of every-day living.

"A group of young missionaries were facing Eastward. They were the best products of our Christian homes, our churches, and our Christian schools and colleges. They were giving their reasons for going to the foreign mission field. One young man said: '*Jesus has a program for the salvation of this whole world. As far as I can find he has the only real program. I am glad to serve with him and under his leadership in helping the people of China to know him, to love him, and to live according to his wonderful way of living.*'

"Yes, there is something for each of us to do. I do not know where nor how God will call us to serve, but this I do know: Jesus is leading his people onward to

ultimate and complete victory. He is to be King of kings and Lord of lords. The kingdoms of this world are becoming the kingdoms of our Lord and of his Christ. His kingdom is coming, and his will is to be done on earth as it is done in heaven. To this task he is committed, and to each of us is given our part. What a wonderful Saviour! What an opportunity is ours of working with him in his task of world redemption! He depends upon us. Will we disappoint him?

"Jesus is attractive to thousands of our young people. He ought to be attractive to all of them. The early apostles exhausted language in describing the beauties and glories of Christ. Have we presented the attractive Christ? Have we made the Christian religion attractive to our young people? Are we living a beautiful, attractive Christian life ourselves?"

TOPICS FOR DISCUSSION

What are some of the things in religion which appeal to young people?

What are some things that older people love in religion which do not appeal to youth?

Some one has said, "Every time there is a church fuss, she loses a generation of young people." Is this true? Why?

Have young people higher or lower ideals of the Christian life than adults?

Is the religious life of our high schools and colleges better or worse than fifty years ago?

What kind of people would you pick as leaders of young people?

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CHAPTER VI

PERSONAL WORK FOR SOULS

A personal workers' class was formed in the Freetown Church made up of the Sunday school teachers, some of the church officers, and selected young people and other members of the church. These had agreed to take a course of instruction under the pastor in personal work for four nights and then try out in practise for one week the things they had learned. This is the outline of the course as prepared by the pastor and given to the class.

What is Personal Work?

Personal Work Defined. Many people have a mistaken idea of personal work. They think it means working with a person at the close of an evangelistic appeal to lead that person to a definite decision for Christ, or quoting Scripture to strangers to prove some theological point. These methods are used with success by many evangelists and Christian workers. But personal work is something far greater and better.

Personal work means the winning of an individual to Christ and his way of living through the personal effort of another. Personal work is at the basis of any successful campaign for the *evangelism of youth.* It is the personal example, teaching, and encouragement of parents and teachers that lead many to accept Jesus as Saviour and Lord. It is always necessary to see parents

after or better still before a decision or declaration day. The home's help is essential.

Any one who has conducted special meetings knows that it is quite easy to secure the open and free decision of children, but the older boys and girls and young people do not come forward so readily. This is partly due to their age. In the case of such young people the decision can often be secured through a personal interview. A public confession will readily follow. *With young people in late high school and college, the interview method is the best.* With young people who are at work, and with parents, an appointment in their home or in some quiet place is by far the best method to employ.

Others in the church besides the pastor should be personal workers. He will of course be the leader in this work and will have many personal interviews, but in every church there should be an increasing number who are trained to do this work and who will do it. Teachers and parents should be personal workers. Young people and even boys and girls can be taught how to win others to Christ.

Jesus was a personal worker. Several of his apostles were won through this method. Study carefully John 1 : 35-51; Matt. 4 : 18-22; Matt. 9 : 9; Luke 5 : 27-32.

Examples of Jesus as a personal worker. Study carefully (1) Jesus using his lunch hour, John 4 : 4-26; (2) an evening interview, John 3 : 1-21; (3) an interview in a home, Luke 19 : 1-10.

Creating a Background for Successful Personal Work

Any one who has tried to do personal work will remember how much easier it is to approach people and to win

them in some places than in others. Where there is a strong vigorous church in a community, or when there is a general evangelistic campaign in progress, or during certain seasons such as Christmas or Easter, personal work is easiest. The reason for this is the general background of religious thought and conviction created by the strong church, the evangelistic campaign, or the world-wide observance of certain religious seasons such as Christmas or Easter. Before one engages in personal work it is often best to create a strong religious atmosphere in the church and throughout the community. Get people to think. Make the religion of Jesus attractive and something to be greatly desired.

Self-preparation for Personal Work. He who would win others must first prepare himself. There are certain general rules of approach that every personal worker should know and observe. His own religious life must be strong and positive. To this end he must give himself to prayer and to Bible study. The Bible is the sure guide in matters of religious life and conduct. If he knows his Bible so that he can supplement his own appeal with a positive statement from Scripture, he has greatly strengthened his argument. Then too the personal worker must be rested physically, so as to present the attractive Christ attractively and lovingly to others.

Church Preparation for Personal Work. Some churches need a great deal of instruction. They have depended so long upon high pressure evangelistic methods that the simple ways of Jesus in personal work do not appeal to them. Then, too, members of the church need to realize that every member of the church is supposed to be a soul-winner. Too often this work is all turned

over to the pastor. It will greatly aid in this work if every department of the church is active and the church has a real program for boys and girls and young people.

Good-will of the Community. Some churches stand well in a community. Other churches have lost the favor and good-will of the people. If a church wants the good-will of the community, it can get and hold it more quickly if it has a real program of service and if it ministers to youth. Through good publicity, through service rendered, and through distribution of literature a whole community can become interested in *a given church or group of churches.*

Preparation for a Personal Interview. A good personal worker does not pick up a stranger and begin to talk religion. This can sometimes be done effectively, but the best result comes when the personal worker studies the person whom he would win and becomes well acquainted with him. Through a letter, through invitations to special services in the church, and through literature selected to meet the needs of that person, the way can be prepared for a personal interview. Friendship can be cultivated. It is easier to win another to Christ if that person first knows you and really respects and cares for you.

Personal Work as Christian Salesmanship

A good personal worker must be a good salesman. The same principles which enable a man to sell goods to another are applicable to personal work; with this advantage, that the Christian religion is the greatest commodity that one person can offer to another. A big business man was giving instructions to his salesmen. He gave

them four simple rules of salesmanship: (1) Know yourself; (2) know your prospect; (3) know your goods; (4) never give up. These four rules are so good that I give them to you for your guidance as Christian workers:

Know Yourself. What are your weak points? Where is your strength? Is your health at its best? Are you neat, clean, and attractive personally? Apply the golden rule. "Whatsoever ye would that men should do to you, do ye even so to them." How do you like to have people approach and treat you? The more you study yourself and the laws of your mind, the better will you understand other people. When you interview another, if you will put yourself in his place, the better you can help him. A personal experience goes a long way. If you know what Jesus has done for you, if you find him a constant inspiration and help, and if you give him your personal endorsement, it will go a long way toward helping some one else to accept him.

Know Your Prospect. Know all you can about the person whom you would win for Christ. Know his name, address, and business. Know his family. Know his friends, his hobbies, his ambitions, his weaknesses, and his good points. The more you know the more intelligently you can present Christ. This may take time. You may need to cultivate the person's friendship. You call to see him. You find visitors there. Make a social call and come another time. Sometimes a definite appointment to talk over this question will be the best procedure. If you are dealing with young people know the seasons of the soul. Know the interests and ideals of young people.

Know Your Goods. Know all you can about your

goods. The more you know about Jesus and his life and work, the more you know about people who have been saved and helped by Jesus, the better personal worker you will be. Every day new questions will come up. This will drive you to your Bible and to prayer to know the facts as they are. You must know Christ yourself before you can truly recommend him to another.

Do Not Give Up. A good salesman sells goods. If he does not succeed the first time, he tries again. He knows how far to press and when to stop. Good sales have been lost because the salesman talked too much or too long. A good personal worker wins souls. In interviewing another for Christ, we first implant the idea in the mind. We keep it there by a word, a letter, or select literature. We accompany this idea with some favorable emotional reaction. The human will responds to two things, ideas and emotions. Now if we can keep the idea of Jesus before a person's mind and at the same time secure some happy emotional reaction the mind is sure to act favorably. On the other hand, if we fail to keep the idea before the person or if there is an unhappy emotional reaction, then the will decides against Christ.

An insurance agent once said that he had just secured certain business that he had been following up for ten years. The vice-president of a large city bank reports that it takes two and a half years on the average to secure each new depositor. If insurance agents can wait and work for ten years, why cannot we work as long and as hard for Christ? If a bank can take two and a half years to secure each new depositor, why cannot the Christian worker take as long a time, if necessary, to win a friend to the Lord Jesus Christ?

Rules for a Personal Interview

Have Faith. Believe that you can win that person to the Lord Jesus Christ. Let him know that you fully expect him to become a Christian. Believe in the gospel as "*the power of God unto salvation.*" Believe that the Holy Spirit is already working in the heart. Find the degree of faith of the other. Tell that which you believe. Emphasize the positive. Get out of the realm of doubt and question. Have faith.

Use Tact. Perhaps good common sense is as much needed in personal work as in any other phase of Christian work. To say the right word and not too much, to say enough and then stop, to press the claims of Christ and yet give the person time and a chance to decide for himself—this is an art. Perhaps tact is needed in personal work more than anywhere else. Who has not seen good people with more zeal than knowledge destroy their chance to win for Christ by lack of tact. Remember we are to win for Christ, never to force or drive or frighten a person into the kingdom.

Do Not Argue. I can remember the men that used to gather around the kitchen stove at my grandfather's and argue. They never decided anything. Each one was more set in his own belief after the argument than at the beginning. No one has ever been argued into the Christian life. Definite problems need to be met, objections faced, and difficulties overcome. A positive statement of our own belief is worth a hundred arguments.

Do Not Knock. Every man has some ideas or institutions that are precious to him. A personal worker only arouses antagonism by knocking these. A good sales-

man does not sell his goods by knocking his rival or his rival's products. He sells his own goods on their own merits. He talks them up for all he is worth. The gospel of Jesus must win on its own merits.

Find a Common Ground. Be sure you are both on common ground. It is possible for a personal worker to talk in terms that are entirely unfamiliar to the other, but there is always some interest that is common. Perhaps it is the child in the home, the welfare of the community, interest in health, a desire to serve, or an interest in the future life. Find a common interest. It is the business of the personal worker to find this common meeting-ground. Then he can lead the other into the higher ways of God.

A young missionary was working in a rural community. The church life had been neglected for many years. There were only a few members in the only church in town and a small Sunday school. She began to work in the homes. She found a fine group of high school girls. One day she arranged for a meeting with them in the church. At the appointed hour not one appeared. She was not discouraged. She asked one of the girls if she would be willing for the other girls to come to her home some week-night to paint weeds. This was a new fad. She then called upon a few of the girls, told them that she could paint weeds and would show them how. She took several of the girls to the fields for the weeds. On the given night ten girls came. They had a wonderful time. Not a word was spoken of religion. A few days afterward these same girls appointed a meeting at another girl's home and invited the missionary to come and talk to them about the Christian life.

Use Honest Commendation. Nobody likes to be scolded or told about faults. "Everybody appreciates being appreciated." There is something good in everybody. There is something that can be commended in all. A personal worker goes into a home. There is a baby there. She talks about the baby. The mother's heart is opened. A boy is the way to a father's heart. Rabbits, chickens, baseball, or swimming may be the door to a boy's confidence. Flattery is polite lying. Flattery never helps a personal worker, but honest commendation is a key that will unlock many a heart.

Be Interested in the Things that Interest your Prospect. Have you ever had any one sit down beside you and talk about things that did not interest you? What a dreadful bore such a person was! You will be just as boresome to another if you do not find that one's interest. A person who would interview a boy must know boys and be interested in boy life. One who would interview young people must know young people and be interested in the special interests of youth. Find the other's interest, use that as the common ground and point of contact. A boy is interested in radio. You want to win him to the Lord Jesus Christ. You study up on the radio. When you meet him, you introduce the subject of *radio.* If you talk to him about his pet hobby you can also talk to him about the Christian life.

Pray Together. If possible, pray together with your friend. Speak to the heavenly Father about him by name. Perhaps it would not be wise to do this at first, surely not if others were around; but some time get your friend to kneel with you. Get him to open his own heart in prayer. A little girl won so many others to Christ

that her pastor asked her how she did it. She said: "I ask them if they want to be Christians. They always say yes. I ask them to kneel with me. I pray first. Then I ask them to pray. They pray, and when they get up they are Christians." She was right. When a person prays, God can then do for them what he never could do before.

I once knew a fine young man whom I was very anxious to win for Christ. I had spoken to him about it. He was interested, but could not quite decide. One day I said: "I want you to do something for me. I want you to enter into a covenant of prayer with me. Each night as you go to bed, I want you to kneel and pray this prayer, 'Dear heavenly Father, show me just what you want me to do.' Each night I will pray for you, asking God to make it perfectly plain just what he wants you to do." He promised to do this. In three days he came to my home. I knew what had happened by the look on his face. He said, "Pastor, I know what I ought to do, and I am ready to do it."

Follow Up. It is very seldom that you win your prospect the first time you speak to him about becoming a Christian. Tactfully and lovingly follow up until the supreme choice has been made.

Prayer. Pray before you interview a person. Pray for guidance as you present the Lord Jesus Christ. Pray daily. A prayer list of friends is part of the equipment of every personal worker. Cross off from time to time those that have become followers of Christ. Keep such a list in your Bible. It will strengthen your faith, deepen your prayer life, and make you more successful as a soul-winner.

A Campaign of Personal Work

The pastor had taken his Sunday school teachers, some of his officers, and a few of his young people and other members of the church through the above course of instruction. They were now ready to test out in practise the plan.

A List of Prospects. In the meantime he had secured through the Sunday school survey, through his parish list, and through the ushers a list of possible members for the church. This included three groups of people: (1) Those who had never accepted Jesus as personal Saviour and Lord; (2) those who were members of a church in another place, but who ought to bring letters of transfer; (3) those who had been church-members, but who, for various reasons, had lost their membership.

Cultivating the Prospects. These people had been cultivated through invitations by the pastor and the people of the church to special and regular church services; through literature which told of the way of salvation, of the beliefs of the church and the method of membership; and through a personal letter by the pastor asking them to give the Christ life most careful consideration. These people had also been on the prayer list of some one of the workers.

A Week of Personal Work

For one week all night services of the church were set aside. Instead of asking the people to come to the meeting-house the church went to the people in their own homes. Each evening at 6.30 the personal workers met in the church for supper. Following the supper was a

period of prayer. The pastor gave out definite assignments. The workers went out two by two for personal work in the homes. The next night the workers reported the results of their interviews, received new assignments, and went out again. In almost every case the personal workers interviewed people whom they knew and for whom they had prayed. Teachers visited their pupils, meeting thus in the evening the parents. Some of the women teachers used their afternoons to do more calling. A few who could not go out wrote letters or talked with friends over the telephone. As these workers came back, night by night, with their reports, it seemed almost as if Jesus was in the midst of his disciples, and they were telling of the great things which had been accomplished in his name. Decisions had been made for the Christian life. Christians were sending for their church letters. Christian vows were renewed.

The greatest benefit of the week of personal visitations in the homes was upon the workers themselves. All were enthusiastic and happy over their reception in the homes. Truly there is no joy like the joy of a soul-winner. It was quite evident that this church would never go back to its indifference in soul-winning. No longer would the pastor be the only one doing personal work. Those who had tested the joy of winning others through prayer and personal work resolved that this kind of work should be carried on all through the year.

TOPICS FOR DISCUSSION

Who are some of the great personal workers you have known. Make a list of great personal workers.

Give a personal illustration of some person who brought a message of help to you in your youth. Tell about some one you have tried to lead to Christ.

Why is prayer a requisite for good personal work?

Why is faith necessary? Give an example of Jesus' faith in his disciples. Give an example of some one's faith in you. Give illustration of your own faith in some person.

What use can be made of the Bible in personal work?

Who are the best people to talk to children?

Who are the best ones to approach men? Boys?

Why are the characteristics which make a good salesman useful in personal work?

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CHAPTER VII

DECISION DAY

WORKERS' CONFERENCE ON EVANGELISM IN THE SUNDAY SCHOOL

It was the regular monthly meeting of the Sunday school workers. Because of the interest which had developed in the entire church in the campaign of *Evangelism of Youth* there was a large attendance of officers, teachers, and members of the young people's and adult classes. There was a delightful period of fellowship around the supper-table. Reports were made of the past month by the various officers and heads of departments. It was evident that there had been a considerable increase in the attendance and in the efficiency of the school. Such business as needed action from the body was quickly cared for.

The superintendent said: "I have become greatly interested in our evangelistic campaign. I have asked Miss Jones, one of our teachers, to speak on 'The Sunday School Teacher as a Winner of Souls,' and our pastor to outline our proposed campaign as far as it affects the Sunday school, but before they speak I want to read you a few words from a Sunday school superintendent, Frank L. Brown, of Brooklyn, N. Y., in a recent issue of the *Homiletic Review,* in an article entitled 'The Sunday School as a Gold-mine.'"

The Sunday School as a Gold-mine. "If a business man received from one department of his business ninety per cent. of his entire profits, ninety per cent. of his trained workers, and practically all his new business, he would pay considerable attention to that department. Especially would this be so if that department was consuming only ten per cent. of his capital and time. The probabilities are that he would cut out or cut down the unprofitable departments and concentrate his capital and energy in the fruitful departments. The Sunday school is the gold-mine of the church. The pastor and the church have put into its development ten per cent. of the church's income, ten per cent. of the time of the pastor and membership, and it has yielded ninety per cent. of new members, workers, and new home contacts. The dividends have a long record of steady payments. Good church strategy would suggest that the pastor and the church properly provide this enormously productive department with equipment, leadership, hard thinking, and broad planning."

THE SUNDAY SCHOOL TEACHER AS A WINNER OF SOULS

A Paper Presented by Miss Jones

Every Sunday School Teacher an Evangelist. "Every follower of Jesus is expected to win others for the Master. This is particularly true of a Sunday school teacher. In fact I do not believe a teacher is really teaching who is not winning his pupils to Christ—and developing them into Christlike character and service. 'Without learning on the part of the pupil there is no

teaching on the part of the teacher.' If this be true, then as Sunday school teachers we are not teaching unless Jesus, whom we teach, is accepted by our pupils and his way of life adopted.

Education and Evangelism. "I can see no conflict between education and evangelism. With education there can be intelligent decision for Christ. Without education there can be no development into character and service. Jesus himself clearly implies this when he says to his disciples, 'Go ye, therefore, and teach all nations.'

Winning Through Teaching. "In the Sunday school we have pupils in the age when it is easiest and most natural to win them to the Christian life. We have an opportunity to teach and to practise Christian living. We have the obligation to take these who have accepted Christ and teach them to observe all things whatsoever Christ has commanded. Teaching is the basis of an intelligent decision for Christ, and teaching accompanied by practise in Christian living is the best way to develop Christlike service and character.

The Bible the Text-book. "In the Sunday school we have the Bible as our main text-book. We select from it those parts which are best adapted to meet the spiritual needs of our pupils in their various stages of development. We teachers find the Book the source of our own inspiration and the abundant supply of spiritual food for our own soul life. It is highly important that both teacher and pupil study, reverence, and love the Bible. I have noticed that when a person begins to study the Bible reverently and prayerfully, it is easy to win that one to an open acceptance of Jesus as Saviour and Lord. Paul in writing to the young teacher Timothy said: 'From a

babe thou hast known the sacred writings which are able to make thee wise unto salvation which is in Christ Jesus. Every scripture, inspired of God, is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness; that the man of God may be complete, furnished completely into every good work.

The Teacher Must Know. "The Sunday school teacher who would win his pupils to Christ must know intimately each member of his class. He must know the full name and address, the home life, the school life, the special interest, and the companions of each pupil. He must be a genuine friend and have absolute faith in each member of the class. This requires much more than a half-hour teaching period on Sunday. He who would teach a class in the Sunday school must spend hours and days living, playing, and working with his pupils.

The Teacher Must be a Personal Worker. "The Sunday school teacher who would win for Christ must be a personal worker. As a personal worker he must know 'the seasons of the soul' about which our pastor talks so much. He must work with God in his divine seasons and processes. He must know the wonderful art of presenting the attractive Christ in a most attractive manner at the right time. A teacher of a class of ten-year-old girls does not try to win to Christ in the same manner as a teacher of a class of sixteen-year-old high school girls. Nor does a teacher of twelve-year-old boys present Christ in the same manner as a teacher of college men, but each teacher understands God's laws of growth and development and presents Christ in the manner most attractive to the age of development in which the pupil is living. Find out what God is doing; then help.

"For nine- or ten-year old children the best way is to bring them into the warm, loving Christian atmosphere of home and church. Their hearts will open to Christ as naturally as a flower to the sun. For those around the twelfth year the biggest appeal is 'This is the *right* thing for you to do.' For the fifteen- and sixteen-year-old there is the appeal of the social, the emotional, or the ideal. In this age it is comparatively easy to win several young people out of the same class, or through the drawing power of the love of Christ, or through the appeal to their idealism and their desire to serve. For the young man and young woman in late high school or college there are two questions which they ask of our religion: Is it reasonable? Is it practical and of service?

"As Sunday school teachers we have the greatest opportunity for real evangelism that is to be found anywhere in the world today. In this church every one of us teachers should have the evangelistic spirit and not be content *until every member of our class is a follower of Jesus Christ.*"

PREPARING FOR A DECISION DAY IN THE SUNDAY SCHOOL

The Pastor's Message to His Teachers and Officers

"Our superintendent has rightly emphasized the Sunday school as the greatest field for evangelism. The teacher who has just spoken has told most beautifully and effectively that it is the task of each teacher to win his or her pupils to the Lord Jesus Christ. If these things are true then we should organize our work to this end.

"There are five things that I am asking each teacher of every class above the Primary Department to do: (1) Make a survey of your class; (2) make a prayer list; (3) hold personal interviews; (4) secure one hundred per cent. attendance, and (5) conduct a careful follow-up.

Make a Survey of Your Class

Name .....

Address .....

Class in S. S. .....Age.....

Christian? .....Member of Church? .....

Growing in the Christian life? .....

Father Christian? .....Member what Church? .....

Mother Christian? .....Member what Church? .....

Chum Christian? .....Member what Church? .....

What greatest obstacle to Christian life? .....

What the most natural approach? .....

.....

Who has most influence? .....

"Take this card and secure these facts about every member of your class. Do not give the card to the pupils to fill out. You can ask them part of the questions. Better still make a personal call upon the parents. Explain to them your desire to know certain facts about each child so that you can the more intelligently teach. After the card is filled out make two duplicates—one for me as the pastor and the other for the superintendent of the Sunday school.

A Prayer List

" Put every member of your class on a prayer list.

MY CLASS

1. Name .....
   Address .....
2. Name .....
   Address .....
3. Name .....
   Address .....
4. Name .....
   Address .....
5. Name .....
   Address .....
6. Name .....
   Address .....

My purpose: The Spirit helping me, I will pray and work for the salvation of the above-named persons.

Name ....

" Use this form, unless you have a better plan for your class. This prayer list gives an opportunity for you to secure the pastor, some friend, or the Christian members of the class as intercessors with you. In this way you can claim the promise of Jesus himself. 'Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall

be done for them of my Father who is in heaven' (Matt. 18 : 19, 20).

"You will notice that you will have two prayer lists, one of the entire membership of your class for whom you pray daily by name, and a smaller list for whom you enter into a covenant of intercession with some other Christian seeking to win them to faith in the living Christ.

Personal Interviews

"After you have made the survey and know the facts, and after you have prayed definitely and by name for your pupils, then see each one of them personally about their relationship to Christ. Do not do this before others in the class. Of course your teaching will be more spiritual, more personal, and more urgent. Do not interview your pupil before parents or other adult persons. *Seek a personal interview.* Of course you should secure the hearty cooperation of the parents, and a frank talk with them will often help. All Christian parents should have the supreme joy of winning their own children to Jesus Christ. The unfolding of the spiritual life depends so much upon home surrounding and cooperation that the active interest of the parents should be enlisted.

Pray Together. "In securing this personal interview you can often make an appointment to meet you at your own home, or to take a ride or a walk. If it is possible, have a word of prayer together before you part. In your prayer be definite and personal as you talk to the heavenly Father. I shall never forget the impression made on me when a friend of mine included me by name in his prayer one day in his study. Get the pupil to offer a brief prayer for himself.

Believe. "Have faith. Check off from time to time those on your prayer list who accept Christ. Get new pupils. Add them to the list.

One Hundred Per Cent. Attendance

"Secure the attendance of every member of your class on Decision Day. Write a personal letter to each member of the class. Produce a class spirit and loyalty so that every member will be working for a one hundred per cent. attendance on the given day. If this day is prepared for as I have thus indicated we will have a great blessing, and many will openly confess their faith in Christ.

Conduct a Careful Follow-up

"Follow up each pupil who decides for Christ until he is a member of the church and developing into Christlike character and service."

THE DECISION DAY

For several weeks the teachers and officers of the Freetown Sunday school had been doing the work which the pastor had outlined for them. Decisions for Christ had been made through the personal work of parents and of teachers. The campaign of personal evangelism by the church during the week preceding had been more successful than any one had anticipated. There had come a blessing into the hearts of the teachers and other personal workers that had made them very happy and eager to win others.

The attendance on Decision Day was large. The teachers and pupils understood fully the nature of the

service. The opening worship was unusually spiritual. It seemed as if God was, indeed, present with his children. Announcements, records, and offerings had been made. There was no lesson period. The entire school above the age of eleven met in a common assembly. The junior superintendent was conducting a similar service for the juniors in the junior department room. The superintendent asked the pastor to take charge of the Decision Service.

The pastor said: "I want you to understand the nature of this service. It is the business of a Sunday school to win its pupils to an open acceptance of Jesus as Saviour and Lord and to help them grow into Christians, strong and true. Some of you have already accepted Jesus as your Saviour through the personal work of your parents or your teachers. Some of you are considering seriously this step. 'With the heart man believeth, with the mouth confession is made unto salvation.' This morning we are going to give those who have accepted Jesus as Saviour, but have never publicly acknowledged him, an opportunity to declare their new-found faith. For them this will be a *Declaration Day Service.* There are others who know what they ought to do and will take this opportunity to make the supreme decision. For them this will be a *Decision Day.*

"Many years ago there was a boy whose mother loved him very much. She gave him good food and clothing. She taught him the things that every boy should know in order to be clean and strong, but above all she taught him of the good and the mighty God whom she loved and in whom she trusted. There came a time when she wanted him to know more about this good God than she felt that

she could tell him, so she sent him to the Temple school to be taught in the ways of God and to serve in the Temple. After he had been in this school and had been taught more thoroughly about God, one night as he was sleeping, he thought that he heard some one call him. Having been trained in prompt and cheerful obedience he ran quickly to the head teacher and said, 'What do you want?' The teacher, who was an old man named Eli, said, 'I did not call you, go back and go to sleep.' The boy went back and soon fell asleep, but again he heard some one call him by his own name. He ran to the teacher and said, 'Here am I; what do you want?' 'I called you not,' said the teacher, 'lie down again.' The third time he heard some one call him. He knew not that it was God. He thought it was his teacher. So he went the third time to Eli and said, 'You did call.' Then the good teacher knew that God was calling the child. So he explained to him that it was God calling and told him that if God called again, he should speak right up and say, 'Speak, Lord, for thy servant is listening.' When the boy had lain down and was asleep he heard God call for the fourth time, 'Samuel, Samuel.' Immediately the boy, Samuel, said, 'Tell me what you want, Lord, and I will do it.' God told him what he wanted him to do, and he did it. Because he heard God call and obeyed, God made of him a good and useful man, a great prophet, and a helper to the people.

"There were other boys in the same school under the same instruction. They did not hear God call, or if they heard they did not obey. They became wicked men, suffered shame, brought disgrace upon their parents, and never did anything to make the world better or happier.

Sometimes we hear God call us, but are not willing to obey. I have often seen a certain boy do that very thing. His mother would come to the door and call loudly. He heard her all right, but instead of responding to her call he would dodge around a corner or hide behind other children. He was not willing to obey his mother. All the boys and girls and young people here this morning have had religious training from your parents. Some have had much, others only a little. Your parents have wanted you to have more training in religious things than they could give you, so they sent you to Sunday school. In the course of time you entered this school, and many of you have been coming here of your own accord for several years.

"From your parents and your teachers in Sunday school you have learned certain definite things about the Christian life. You know about the heavenly Father, who loves you, cares for you, and is ever near to help. You know that there is such a thing as sin, which destroys happiness and brings trouble and keeps you from doing good. You know that God sent Jesus into this world to save people from sin. You know that Jesus lived among people, teaching them and showing them how to live the right kind of life, that he went so far as to die on the cross as a sacrifice for us, that he rose from the dead and is now the living Saviour of all who trust in him. You know that Jesus is God's love gift to the world, that whosoever believeth in him might not perish, but have everlasting life. God has given us many things which are good and which help us, but his very best gift to us is Jesus.

"I have a watch that was given to me by my father

and mother and twin sister on the morning that I was to be ordained to the gospel ministry. I can remember that morning as though it was this morning. Mother had a smile on her face. She always had a smile when she had some beautiful secret, which she was trying to keep from the children. So I knew that something nice was coming, though I did not know what it was. She handed me the watch as their love gift to me. What did I have to do to make it mine?

"'Take it,' said a boy.

"Yes, that is right. I took it and thanked each one of them. Could I have refused it?

"'Yes, you could, but you didn't,' said another lad.

"Yes, I could have refused it, but say, what kind of a man would I have been on that morning, the greatest day in my life and one of the great moments in the life of my parents, if I had said, 'I do not want that old thing'? Surely not worthy to be ordained as a minister of Jesus Christ. Now, Jesus is God's love gift. God offers him to each one of us. The heavenly Father is speaking to us at this very moment and offering Jesus as our Saviour. How can we have this love gift of God as our very own?

"'Accept him,' said a boy.

"Yes, just that. Accept from God's own hand his love gift. Accept Jesus as our Saviour from sin. His way of living as our way of living, and his constant help as our help as long as we live.

"Can we refuse him? Yes, we can. God does not force his gift upon us. *He* offers. *We* accept. But what kind of people will we be if, knowing God's love and the value of his gift, we say to him, 'I will not take

Jesus as my Saviour'? No one can accept Jesus for another. God offers each of you the gift of his Son. Father, mother, or teacher, cannot make the decision for you. You must decide this supreme question for yourself. There comes a time in your life when God calls and gives the opportunity to take the first step.

"Some time ago I was in the home of a friend. Their boy was a little over a year old. He was able to stand alone for a moment, he could even walk if his father or mother held his hands, but he had never walked alone. His mother had dressed him carefully for the evening. It was time for daddy to return from his work in the city. When daddy came into the room he walked toward the little fellow and held out both hands saying, 'Come.' The little fellow looked into the face of the mother and smiled, and up at daddy and giggled with delight, and walked three steps and tumbled into daddy's arms. How proud he was of himself! How happy the parents and brothers and sisters were! All they could talk about at the dinner-table was baby's first step. Why were they so glad? The time had come when in his normal development he should take his first step. What if he had never taken his first step? He never would walk. So everybody was happy because they knew that he was growing normally and would run and play as every child should.

"There comes a time in our lives when we should take our first step in the Christian life. The first step in the Christian life is to accept God's love gift—Jesus—as our own personal Saviour. I have given careful study to this question and know that boys and girls who have good Christian homes and good Sunday schools often accept Jesus when they are nine or ten years old. Boys

and girls around their twelfth year are deeply religious. Their heart is sensitive to the call of God. Was not Jesus twelve years old when he went up to the temple and had his wonderful religious awakening and decided to give his whole life to his father's business?

"Again God speaks very clearly and distinctly to young people when they are fifteen or sixteen years old and again when they are eighteen or nineteen. These are the periods of the sensitive heart—these are the Seasons of the Soul. You who hear me know that I am right and that God is now calling you. You know that it is the right thing for you to do. Will you heed the heavenly Father's voice and say, 'Yes, dear Father, I will accept Jesus as my personal Saviour and Lord and follow him all the way'?

"I want each one to bow your head in prayer and tell the heavenly Father just that which you have decided to do. If you have accepted Jesus as your Saviour and Lord, thank the Father for his gift to you. If you have not accepted, but are willing to do so now, tell your heavenly Father that you do now accept Jesus. May we have a season of silent prayer in which we shall each listen to the heavenly Father and each talk with him?"

After a season of absolute quiet and prayer the pastor turned to the superintendent and said: "Mr. Richards, these boys and girls all know you and you know them and love them. Tell them when you became a Christian. Are you glad you did it? What would you recommend to them?" In just a minute he brought a beautiful testimony of the saving and keeping power of Christ, who entered into his life at the age of thirteen.

One after the other the pastor called to his side a man

whom the children all respected for his genuine Christian life, a prominent Christian woman, a young married man, and a young married woman, a young man, and a young woman, a high school lad and a high school girl, a boy scout, and a girl. Each gave a personal testimony telling when Christ was accepted. In every case it was brought out that these leaders in the Christian life in the church began the Christian life in their youth, or, if they did not, they frankly said that *they were sorry that they had not responded to God's call earlier.*

The pastor called for the youngest member of the church to come forward. A child of nine years came to his side. He called for the person who had been a Christian the longest time. A woman of eighty who had followed Christ for seventy years came forward, showing that Jesus not only saves but keeps, blesses, and makes useful and happy men and women. These ten or a dozen Christians had all borne testimony of the saving grace of Jesus Christ. Their testimonies had created a deep impression and had reenforced the message of the pastor.

All now joined in silent prayer. The very presence of God was manifest to the people. The pastor asked that there be perfect quiet in the room, that all Christians pray, and that all the people listen to the voice of God and obey him. He invited all who had recently accepted Christ through the personal work of parents or teachers to come forward and say to him before the people, "I have taken Jesus as my personal Saviour." He also asked all who would decide this morning to come forward and say, "I do now accept Jesus as my personal Saviour." There was a moment of intense silence and expectancy. Then one by one they came. Here a girl,

and there a boy. From another class a man, and from another part of the room a high school girl. It seemed as if the hand of God had reached down and touched each one on the shoulder. Each rose quietly and came forward to bear witness to Jesus, the new-found Saviour.

The pastor stopped talking. There was no music. The Christian people were praying. God was calling. The service could not be hurried. Eyes were wet with tears of joy as young people and boys and girls and even parents came forward. There was no urging save from God. When it was evident that the Spirit had done his work, the pastor said, "I want every member of my church who believes in boys and girls and young people and who will pledge to them encouragement, love, and help, in living the Christian life, to show this by taking a place behind them on the platform, and if there is any one else who wishes to come forward to confess Christ he may do so at this time." The members of the church filled the side aisles, the pulpit, and the choir-loft. It was a most impressive sight. Others did come forward to confess Christ. All joined in singing, "Blest Be the Tie That Binds."

The pastor invited those seated who wished to join the church by letter or by experience to come forward. Several responded. All who had come forward to confess faith in Christ were asked to follow the Sunday school superintendent into another room while the pastor dismissed the school. The correct name and address of each one was secured. They were asked to tell their parents of the step which they had taken. Full instructions were given of the training-classes which had been planned for the following week. After an earnest prayer by

several teachers the new Christians went home with a new light upon their faces and a new joy in their hearts.

TOPICS FOR DISCUSSION

1. Tell about a Decision Day in a Sunday school, which you have observed. What were the weak points?
2. Work out a program for a Decision Day service in a Junior Department. Intermediate. Young People.
3. Work out a plan for a Decision Day in which the teacher is used as the one to win his pupils.
4. What objections do you see in a Decision Day service?
5. What value do you see in such a service?
6. What is the pastor's place in a decision service?
7. What is the parent's place in securing decisions for the Christian life?
8. Why is it easier to secure a public decision from juniors than from late intermediates or young people?
9. What kind of an appeal should be made to children of the junior age? How would an appeal to intermediates differ?

REFERENCES

"Plans for Sunday School Evangelism," Brown.
"Living Teachers," Slattery.
"Christ and the Young People," Clark.
"How Can I Lead My Pupils to Christ?" Pell.

CHAPTER VIII

PASTOR'S TRAINING-CLASSES

Pastor Evans believed in preparing young Christians for the duties and privileges of church-membership. For a number of years he had conducted a class of boys and girls about twelve years of age who had started in the Christian life. This year he prepared his courses of instruction with great care. When, therefore, the Decision Day in the Sunday school revealed the large number in the school who had responded to the loving instruction of their teachers by giving their hearts to Christ, he was prepared to enlist them in the training-classes. He had prepared the following schedule of classes for the entire week immediately after Decision Day.

SCHEDULE OF CLASSES

MONDAY

3.45. Class for Juniors. Age 9, 10, 11.

4.30. Class for Intermediates. Age 12, 13, 14.

6.30. Older Boys and Fathers' Supper.

TUESDAY

3.45. Junior Class.

4.30. Intermediate Class.

6.30. Older Girls and Mothers' Luncheon.

WEDNESDAY

3.45. Junior Class.
4.30. Intermediate Class.
7.30. Midweek church night. Topic, "The Christian Home." (A meeting for parents.)

THURSDAY

3.45. Junior Class.
4.30. Intermediate Class.
6.30. Young People's Banquet.

FRIDAY

3.00. Mothers' meeting.
3.45. Junior Class.
4.30. Intermediate Class.

The Sunday school teachers were expected to visit personally each member of their classes who had made a decision, as early in the week as possible, interviewing both pupils and parents. In visiting the parents, the teachers were instructed to assume that the parents would be interested in anything that meant the strengthening of the character of their children. In this way the hearty cooperation of the home could be secured in the program of the church.

The pastor sent to each young Christian the following letter:

DEAR FRIEND: May I not offer to you my sincere congratulations on the fine stand you took yesterday morning in making a public decision for Christ. This will mean more and more to

you as the days pass by, and I am sure you will never regret it. God bless you in it!

It may be there is some member of your family or some dear friend you would like to see share your joy and come into the church with you. Will you not speak to such an one about it right away and bring him to the meetings with you, or tell the pastor about him? Would it not be wonderful if every one who came brought another? (See John 1 : 25-46.)

Wednesday evening promptly at 7.30, there will be a special service on the "Christian Home." Be sure to come and bring your father and mother. Also invite your mother to come to the Mothers' Meeting on Friday afternoon at 3 o'clock.

The pastor hopes to have a meeting soon with all those who desire to join the church, and will announce the date shortly. If you desire to talk over any problem with him, feel free to come to the parsonage or phone for an appointment. Telephone 3213.

Enclosed is a list of the special classes this week. I am counting on your regular attendance.

Praying for even greater joys and victories in your Christian life, I am,

Faithfully your pastor,

THOMAS EVANS.

Junior Classes

In the Junior Department on Sunday the pastor had given to each boy and girl a round tag, red for the boys and white for the girls. These had been secured from the Dennison Company. On one side the child wrote his name and the name of his church. On the other side were pasted each day the seals which the pastor gave out —flags for the boys and gold stars for the girls. Every boy and girl who attended four out of five lessons would be entitled to the special treat provided by the church on the last afternoon. These tags helped the boys and girls to remember and advertise the children's meetings among the other boys and girls.

The daily class program which the pastor outlined was as follows:

1. Opening prayer followed by the Lord's prayer.
2. Several appropriate hymns.
3. Prayer period.
4. Bible drill.
5. Special instruction.
6. Verse-finding contest.
7. Giving out of seals, announcements, closing prayer.

Prayer

Every new convert was taught to pray. The pastor did it this way. Each memorized the following verse:

"Every good gift and every perfect gift is from above and cometh down from the Father" (James 1 : 17).

He asked each boy and girl to name one good gift from the heavenly Father. By talking with them he was able to lead their thoughts to some of the most important gifts of God, such as food, clothing, life, love, schools, churches, pastors, missionaries, fathers and mothers, brothers and sisters, the Bible, and best of all Jesus, God's Son. He asked each one to pick out one good gift and to remember it. All stood with bowed heads. The pastor gave them this form: "Dear heavenly Father, we thank thee for ————. Amen." Each child put in the one thing which he had chosen. It was beautiful to hear them, as, one after the other, they lovingly thanked the heavenly Father for his good gifts. After two days he taught them that they could ask for things from the heavenly Father as well as thank him for his good gifts. They

talked over the things for which they could ask him, such as forgiveness, love, health, clean strong lives, the sick, their pastor, their fathers and mothers, the missionaries, and other boys and girls to accept Jesus. Again each boy and girl selected something for which they wished to ask the heavenly Father. The form of the prayer was: "Dear heavenly Father, we ask thee ————————. Amen." Each child prayed this simple prayer, putting in his own request. After this had been tried out and understood the children were taught each day to form their own prayers of thanksgiving or of request. Usually they would combine both request and thanksgiving.

One caution is needed. Be reverent. Sometimes on the first day some one giggles. One needs only to remind the children that they are talking to the heavenly Father; that he is right there, and they of course do not want to giggle in his face.

Bible Drills

Children need to be taught to love and to use the Bible. This can best be done through drills. It is good to learn the books of the Bible by rote. After this has been done, the boy or girl may not know how to find the various books in the Bible. It is better to know how to use the Bible.

Present Bibles. Each child has a Bible. The pastor says, "Present—Bibles!" At the command "Present" each child takes the Bible in his right hand, puts both feet on the floor ready to stand. When the pastor says, "Bibles," all stand in unison and hold the Bible upward in the right hand. At the command "Bibles—Front," the Bible is held in both hands in front. "Bibles—

Opened "—all open the Bible. "Be seated"—all sit with open Bibles ready for the drills.

Finding Books of the Bible. This drill was given as a game. As the pastor described a book, those who knew the book described found it and stood, holding the Bible open at the given book. Here are samples of the book descriptions:

I am thinking of the Fourth Gospel.

I am thinking of a letter written by an old man to some Christians living in the capital city of the world.

I am thinking of the book which contains the Sermon on the Mount.

I am thinking of the song-book used by the Hebrew people.

I am thinking of the book which tells the story of a foreign girl who became the great-grandmother of King David, etc.

It was surprising the knowledge of the Bible, which was gained in a few days of this kind of drill.[1]

There was a contest between the boys and girls. They liked this arrangement and each side worked hard to win.

On one of the days two leaders were chosen, and the boys and girls divided into two companies, lining up as in an old-fashioned spell down. The questions were asked alternate sides. Any one missing sat down. The object of the game was to see who would be at the head of the line at the end of the contest.

Still another way was to keep a record of each individual and see who found the most books.

Bible Verse Contest. At the beginning of the course

[1] This drill has been worked out from a suggestion received from Meme Brockway in an institute on junior work.

of instruction the pastor had told the boys and girls that he would give a New Testament to the boy and another to the girl who during the week found the largest number of Bible verses. This was done in both the Juniors and the Intermediate Classes. Two umpires were chosen, one to choose the boy and the other the girl who found the verse and stood ready to read. To avoid confusion and irreverence in handling the Word of God no one started to read until directed by the pastor. The one chosen to read did so reverently. Sometimes the pastor chose the first one who stood, and sometimes some one else. In skipping about in this manner greater interest was developed. After the first day several of the children practised at home. After a little practise in this and in the finding of the books of the Bible it was surprising how quickly the children found the verses.

Special Instruction

There were five days for instruction. The pastor wanted each boy and girl to know the simple steps in the Christian life.

First Day. Theme, God the Loving, Heavenly Father. The children were asked to give the various names of God. They mentioned Lord, Jehovah, Christ, the Almighty, Father, heavenly Father. By vote they chose as the name they liked best "*the heavenly Father.*" They learned this verse, James 1 : 17: "Every good gift and every perfect gift is from above, and cometh down from the Father."

Then they talked over the various good gifts, which he has given, writing them upon the blackboard. When asked what was his very best gift they all replied, "Jesus,

his Son." The pastor asked a boy if he was afraid of the heavenly Father. He said, "No." "Why not?" asked the pastor. "He has never done anything to me," replied the boy, "and he loves me."

When the pastor asked, "How do you know that God loves you?" One replied, "He would never have given us all these good things had he not loved us." Another said, "He would never have sent Jesus to save us if he had not loved us." Another said, "The Bible tells us that God loves us."

They learned two verses telling of the love of God: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3 : 16). "We love him because he first loved us" (1 John 4 : 19).

By question and answer the pastor taught that the loving heavenly Father was very near to each one of them, ready always to listen and ready to help.

Second Day. Theme, Jesus the Saviour from Sin. Memory verse, Matthew 1 : 21. "Thou shalt call his name Jesus, for he shall save his people from their sins."

1. How do we know that there is such a thing as sin? "We see it." "We feel it in our own hearts." "We hear it." "The Bible tells us so."

2. What are some of the things we know are sins? The pastor put the list on the blackboard as given by the class.

3. What are some of the bad results of sin? These were written on the blackboard.

4. What did Jesus do to save people from sin? This was the opportunity to present the old, old story of sacrificial love on the cross.

5. How can we have Jesus as our personal Saviour? (1) Accept him. (2) Repent of sin. (3) Confess him.

6. The pastor gave each boy and girl an opportunity to stand up and say, *"I have accepted Jesus as my personal Saviour."* An opportunity was given for those who had not accepted him to do so now. Several made the supreme choice of the Saviour and openly confessed him.

Third Day. Theme, The Church and its Ordinances. The pastor explained the formation of the church as God's family on earth, made up of those who had accepted Jesus, who were trying to become more like him and who were working together to win others to him, to his manner of life and to his service. He explained very carefully the way in which a person could become a member of his church. He then told of the two ordinances given by Jesus to the church, baptism and the Lord's Supper.

He had the children read from the Bible the various accounts of these two services. After each reading he had one of the boys or girls retell, in his or her own language, the story which had been read. One of the older boys who was a member of the church told how these services were conducted in that church. The pastor followed by explaining the real meaning of these two ordinances.

Fourth Day. Theme, Christian Habits. Forming Christian Habits. The pastor explained to the boys and girls the meaning and importance of good habits and how these habits could be secured. He told them that they were in the most important habit-forming period of their lives, that most habits are formed by the time a person is sixteen. There were certain Christian habits that every

young Christian should form. *The way to form these habits was to begin at once, never skip a day, and keep at it until the habit was firmly fixed.* He mentioned six Christian habits:

"*Church Attendance.* Every Christian should attend the church service of worship every Sunday as well as the Sunday school. There is something which comes into the life when the whole family of God's people meet in a common service of worship, that comes in no other way. The central idea of worship is the 'presence of God.' To come before the heavenly Father, to realize his presence in the house dedicated to his worship, to listen to his voice, to think his thoughts, to be instructed by the pastor in God's word and way, and to catch the spirit of love and faith of others, all these things make the service of worship. Boys and girls should form the habit of church attendance, sitting if possible with their parents.

"*Daily Bible Reading.* Every young Christian should have a Bible of his or her own. Bring this Bible with you to Sunday school and church. Always follow the pastor in your Bible when he reads the Scripture. The boys should get a pocket Testament and always carry it. Read the Bible every day. Have some regular time for this reading.

"*Prayer.* Learn to pray. We are doing this in these classes. Whenever you have an opportunity in your Junior meeting or the Sunday school or the prayer service of the church, offer a brief prayer, but you cannot do this well, unless you pray much when alone. Begin the day in prayer, asking for guidance, strength, and help. Close the day in prayer. Pray for others. Pray whenever you are in need or whenever you want to talk to your Father.

"*Winning Others*: Read John 1 : 35-46. It is the great joy of every Christian to win others to Christ. Boys and girls and young people can speak to their playmates, friends, and even their parents if they are not Christians. Make a prayer list of one or more friends and pray for them every day until they become Christians. Begin now to win others, and all through your life you will have the great joy of helping many people to become followers of Christ.

"*Using One's Money.* Every child should learn the value and use of money. Every one should learn the Christian use of money. Every boy and girl has some money. Keep a cash account of every cent received and every cent spent. Do not waste money. Get a bank-account started. Give God his share. Begin to tithe now. Every time you earn any money or have money given to you set aside one-tenth for God.

"*Be a witness for Christ.* Never be ashamed to stand up and to say that you are a Christian. Say a good word for Jesus, your friend, every opportunity you have."

Fifth Day. Theme, Growing as Jesus Grew. "And Jesus increased in wisdom and stature and in favor with God and man" (Luke 2 : 52). Jesus is our perfect example. Every Christian should try to become like Jesus. *We may become like Jesus by imitating him; by having him as our ideal, and by living close to him day by day.*

Jesus grew in four ways: (1) Mentally (in wisdom); (2) physically (in stature); (3) religiously (in favor with God); (4) socially (in favor with men).

Mentally. Jesus had a well-trained mind. He was ever a learner. Get a good education. Prepare to be a

leader among men. Keep your mind open to new truths and new ideas.

Physically. Jesus had a strong, clean, healthy body. Be clean in body, in mind, and in thought. Eat good wholesome food. Get plenty of sleep. Take regular exercise. Have good physical habits.

Religiously. Jesus was deeply religious. He lived as a true son of his heavenly Father. He sought always to do just that which his Father wanted him to do. Trust your heavenly Father. Do that which he wants you to do. Talk often with him. Help him make other people good and happy.

Socially. Jesus knew how to get along with other people. Be loving. People will love you. Be happy. People will like to be with you. Be helpful. People need your help.

Intermediate Class

In the intermediate class the pastor followed much the same general outline as for the Juniors, only he made more of the study of the Bible itself and much more of the discussion method of instruction, giving the young people opportunity for free expression of their own opinions and for frank questions. They were led to form their own conclusions. In connection with this class, the pastor gave his young people the opportunity of arranging for a personal interview to talk over certain phases of the religious life.

Fathers and Sons' Supper

On Monday evening the boys between the ages of twelve and sixteen, together with their fathers and the

men of the church, had a supper in the church at six-thirty. The church troop of Boy Scouts attended in a body and sat by patrols. There was plenty of fun with yells and songs. There were four short toasts: "What we boys think of our dads"; "What we boys think of our church"; "What we fathers think of our boys"; "What our church thinks of its boys."

The pastor urged the fathers to enter seriously into *The Business of Boy-Raising.* The boys were advised to line up with Jesus Christ and to keep close to dad. He urged the men of the church to take, as their big task in the church, the whole program of boys' work.

Mothers and Daughters' Luncheon

On Tuesday evening the mothers and older girls met for luncheon in the church at six-thirty. There were four responses, two from the girls and two from the mothers: "What we girls think of our mothers"; "What we girls think of our church"; "What we mothers think of our daughters"; "What the church thinks and expects of its girls."

The pastor spoke briefly to the mothers and urged them to understand and to keep close to their daughters. He urged the girls to make a confidant of mother and to keep close to her. He urged the woman's society of the church to undertake as their special task a worthy program for the girls of the church.

Parents' Night

On Wednesday evening the regular midweek meeting of the church the topic was "The Christian Home." One

spoke on the "Value of the Christian Home" as the single greatest factor in the Christianizing of the world. Another spoke on religious training in the home, bringing out the facts that in the home religion should be genuine, that there should never be any criticism of pastor, church, or church people before the children, that the parents should go with the children to church and not merely send them, that parents should know and anticipate the religious crises of youth. The pastor urged that Christian living should be practised more and more in the home. Many of the people spoke lovingly of the influence of a Christian home upon their own lives.

Young People's Banquet

The young people's society had secured a very large attendance of young people for Thursday night. Mr. Witter, the president of the society, presided. There were several songs and yells by groups. The following responses were given: "My Idea of a Christian Young Man," by a young woman; "My Idea of a Christian Young Woman," by a young man; "What We Young People Expect from Our Church"; "What Our Church Expects of its Young People"; "The Work of Our Young People's Society."

The pastor challenged each young man and young woman to take some advanced step for Jesus Christ. He indicated some steps that could be taken: *Acceptance of Jesus Christ; membership in his church; a training-class for teachers; membership in the big volunteer choir for Sunday evening; some definite form of Christian service, breaking some bad habit; tithing; cultivation of the devotional life.*

He gave to each a blank card and requested that each one write his or her full name and address, then after earnest prayer to put down a forward step which he or she was willing to take for the Lord Jesus Christ and his cause.

How glad it made the pastor's heart that night when he looked over the cards to find that nearly every one had really made some forward step for Christ. He wrote each a personal letter. He knew that his young people were catching the vision of the Christ and his service, and his heart was glad, for he knew that better days were coming for the church, for the community and the kingdom.

TOPICS FOR DISCUSSION

1. Discuss methods of teaching young people to pray.
2. Give examples of Bible drills and games other than those mentioned.
3. What is the value of a junior society? How organize and conduct?
4. What is the value of an intermediate society? How organize and conduct?
5. What is the value of a young people's society?
6. What direction can be given to young people in helping them develop Christian habits?
7. When did you begin going to church regularly?
8. When did you begin to tithe?
9. When did you begin daily Bible reading?
10. Make a list of things older boys and girls can do in a church.
11. Make a list of Christian activities for young people.

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"You and Your Church," Kirtley.

"Conversations on the Christian Life," Gage, Neel, and Sanborn.

"The Young Christian and His Work," Grenell.

"The Meaning of Service," Fosdick.

"The Meaning of Prayer," Fosdick.

"The Church and Its Juniors," Brockway.

"Our Junior Department," McNaughton.

CHAPTER IX

A RELIGIOUS EDUCATION CAMPAIGN

In view of the fact that many boys and girls and young people were becoming members of the church, and that many fathers and mothers and other adults were also joining, a special meeting of the advisory board had been called at the pastor's home for the purpose of discussing what adjustments should be made in the church life and activity because of the coming of these new members. The pastor gave the story of the campaign from the time of the first meeting of the church officers. Then he said:

"Whenever a baby comes into our homes we must make an adjustment of our home life so as to provide for the proper training of that new life. We do not ask the child to make all the adjustments. We cannot run our homes after the babies come as we did before they came; nor as we will after the babies are grown up and have gone into homes of their own. We cannot come and go as freely as we did. We cannot spend all our income upon our own food, clothes, and pleasures. The house does get cluttered up with toys and muddy from playing children. Furniture gets marred, dishes broken, and the wall-paper shows finger-prints of little children. We cannot manage our homes after the children get to be noisy Juniors as we did when they were babies, when we could put them to bed and they would stay there until we took them up; nor can we have everything our own way

when these children enter high school and have ideas of their own as to the management of the house. As parents of growing children we must constantly adjust our home life to the changing needs of our children. In the same way we must not run our churches simply from the adult point of view. We must constantly study the needs of our boys and girls and young people and make such changes as will help our boys and girls and young people grow up with Christian habits, attitudes of mind, and a love for the church.

"There are four things which as a church we ought to do at this time: (1) The new members of our church should know that they are *wanted.* (2) They should come *first.* The baby in the home comes *first.* Can we do less for our new-born Christians? (3) There must be a loving atmosphere in our church. Children thrive best under love. (4) There must be a warm, genuine, spiritual life among us.

"As your pastor I am going to give much more attention to the youth of our church. I am going to be their pastor and adjust my program so as to include them. This is especially true of my preaching. I have been trained to preach to mature minds. Our services of worship have been formed with only adults in mind. This is wrong. Our services of worship should be for the whole family.

"For a long time we have taught our boys and girls to go to Sunday school, but not to worship. Now there is something which comes into our lives when the whole family of God unites in a service of common worship that cannot come in any other way. Our young people need this spiritual uplift. I have been thinking about our

morning service of worship. It has little to interest our boys and girls because it is almost entirely for the adult mind. I believe this should be changed, that children and young people should have a part in the worship, and that my own message should include them. Beginning with next Sunday, I shall plan a service of worship with a junior choir, with special recognition of the children and with a sermon which shall have something in it for them. The junior age is the great habit-forming period of life. Our children over nine years old should be forming the habit of regular church attendance. It is absurd to bring up our children outside of the worship service, and then expect them by some strange power to acquire habits of church attendance after their main habits of life have been set and after they have acquired the habit of staying away.

"It will take some time to work this out. The children will do exactly that which we expect them to do and that which they see the adults doing. The question of reverence and order on the part of children is almost wholly an adult attitude. Let us set the proper example. Children can sit with parents or with Sunday school teachers in the front of the church, never on the back seats or in the gallery. Some of the older members of the church should sit with them. Be patient with this experiment. Believe in this and stand by me in this important part of our church work.

"The excuse which is so often given for children staying away from the service of worship, namely, that the service is too long for them, is an adult excuse and never originated in the mind of a child. No child would ever think the two and one-half hours of the service of Sunday

school and church too long if he had not heard some adults make it. The children are in the habit of a three-hour service in public school. We need, of course, to get the cooperation of the parents in this service. I am planning to write a personal letter to each parent, and just as rapidly as possible I am planning to call upon the parents and explain our plans and secure cooperation.

"I have been thinking about the educational program of our church. Have you noticed that a large percentage of those who accepted Christ are becoming members of our church? This is due to our educational program of evangelism. When the boys and girls accepted Jesus as their personal Saviour they did it largely as the result of the teaching and personal work of their teachers and parents. Then we had our instruction classes. Parents who thought their children were too young to join the church were perfectly willing when they knew of our plans of instruction, when they saw how genuine their children were in their Christian lives in the home, and when we explained to them our plans through our Sunday school and our junior and intermediate societies for the further training of the young Christians.

"We in the advisory board see the value of winning and training our youth for Christ; but all of our people do not. We need to put on an educational program for the members of our church. I have been giving this a great deal of thought. I want your cooperation in putting across a six-weeks' *School of Religious Education* in our church. As I have given this careful study I believe that Sunday night is the best time for such a school. This is the general plan. The details we can work out, if you approve of the plan."

THE PROGRAM

6.00. Light lunch in the church for those who wish to come.

6.30. Group Courses:

1. Juniors. Age, 9-11. Bible Drills, Memory Work, Music, Story-telling, and Dramatization.
2. Intermediates. Age, 12-14. Bible Drills, Music, Dramatization, Discussions and Debates.
3. Young People. The Fourfold Life Program, Physical, Social, Mental, Religious.
4. Men. "Boys and Their Fathers."
5. Women. "Girls and Their Mothers."
6. Sunday School Officers and Teachers. "Organizing and Conducting a Modern Sunday School."

7.30. General Assembly of all Classes for the Evening Service. Theme, The Home.

Six Sunday Evening Popular Messages:

1. The Christian Home.
2. Children in the Home.
3. Young People in the Home.
4. Education in the Home.
5. Religion in the Home.
6. All Working Together for the Home.

"Pastor," said Deacon True, "we agree with you that our church should give more time and thought to its young people. I have been grieved again and again as I

have seen our Sunday school pupils going home without attending the service of public worship. I think it is time that we frankly face this question and make our services so attractive to our boys and girls and young people that they will want to come. I move that we recommend to the church the adoption of the pastor's plans for the morning service."

"As for the school of Religious Education, which the pastor has proposed," said Deacon Miller, "I am heartily in favor of it. We can get the young people's society back of the young people's group. This will widen the interest and the vision of the society in the young people of the church and community. We can get the men's Brotherhood back of the men's class, the woman's society back of the woman's class, and the Sunday school back of their section. Then we can get the Junior Department of the Sunday school interested in the junior class and the Intermediate Department in the intermediate class."

"I am especially interested in the idea of the series of Sunday-evening addresses on vital subjects of home life," said Mrs. Read. "There has been a breakdown in our American home life. The church is the institution which should stand for true home life. I believe that we can make these Sunday-evening services so helpful that many will attend. We will not be satisfied until we have more Christian homes and all of our homes more truly Christian."

"I have been watching this campaign of evangelism of youth in our church with great interest," said Mr. Smith, the senior deacon. "I have become convinced that our deacons should not be all old men. Some of the deacons should be young men with growing families, men who

have the point of view of young people and who are dealing with the practical problems of youth in their own homes. In our present system I do not see how this can be brought about. I believe we ought to have rotation of offices in our church so that after any one has served one full term he would not be eligible for reelection for one year. In this way no one can stay on year after year in the same office, and our new members and our younger men can be worked into the various offices. I am ready to move that we recommend to the church that our constitution be changed so as to secure rotation of office in our church." After careful and full discussion this motion was carried.

Mr. Richards, the superintendent of the Sunday school, expressed his joy in the outcome of the evangelistic campaign. He rejoiced in the increased attendance, the new devotion on the part of the teachers, and the deepened spiritual life of the pupils. He commended heartily the plan to secure the attendance of the Sunday school pupils upon the public services of worship and said: "I have been considering this question for some time. I have been talking with other superintendents about it, and I have heard of one plan that appeals to me very much. In the La Grange, Illinois, Presbyterian Sunday school, the superintendent has introduced an education system of records for his juniors and intermediates. It is possible for each child to earn one hundred per cent. each Sunday. Church attendance had been neglected. By giving twenty-five points to this, the attendance at church was increased from nothing to sixty-nine on a recent Sunday. Each class is rated according to the total percentage of all the members. If a class rates low the boys want to know why.

Then they get after the delinquents. A boy cares little for what we say, but he cares a great deal about the opinions of his own gang. A silver cup was provided by the school. The class having the highest percentage for a quarter had its name engraved on the cup. The first class to receive this honor had a percentage of ninety-seven.

"I am going to recommend to the Sunday school the adoption of this system of records. At the end of each quarter we will send to each parent a report of the child's standing in the school. Here is a sample card, which I have worked out for our school:

*Department*_____ *Class*_____

*Name*_____

Present, 5													
On Time, 5													
Bible, 10													
Offering, 10													
Hand Work, 10													
Deportment, 10													
Junior Worship, 15													
Church Attendance, 35													
Total													

"We should begin to train our own teachers. No one will do it for us. It takes trained teachers to teach in these days. Our school must have the very best. The special class in our School of Religious Education will do

much good, but we need a class in our school, meeting at the Sunday school hour, made up of our best young people, studying the regular New Standard Teacher-training course. In connection with this class we shall need a good Sunday School Workers' library.

"*We must have more time for religious instruction.* The one hour on Sunday out of *one hundred sixty-eight* hours in the week is not sufficient. I understand that as much real training can be given in five weeks of a Daily Vacation Bible School as in six months of Sunday school. I want to move that we recommend to the church that we conduct a Daily Vacation Bible School this summer and that a committee be appointed to promote and supervise this school. We are hearing much about Week-day Schools for Religious Instruction. We need to prepare for this great opportunity which is upon us."

Mr. Witter, the president of the young people's society, said: "I have been more than interested in this conference tonight. Upon our society will fall much of the responsibility of training young people who have recently accepted Christ. They need to know the Jesus way of living as given in the fourfold life, physical, mental, social, and spiritual. Our society can be of great assistance to the church both as a training-school for new converts and as a practise-school in Christian living. One thing is very clear to me. Our society should be a young people's society, run by the young people for the young people. We welcome the help and encouragement of the older Christians, but we do not want them to do our work for us. The only way young people can learn and grow is by being given responsibility and an opportunity to learn by doing.

"I am prepared to recommend to our society that we limit the active membership of our society to the age of youth. According to our best educational authorities, the period of youth begins at 12 and ends at 24. Adult life begins at 25. By the time a person is 25 he should have received sufficient training so as to be working in some definite department of the church. No person over 25 should be eligible to any office or committee or even lead a meeting. If the pastor or a church officer or an older person wishes to speak before the Society, let a young person lead the meeting and introduce the speaker. We need a good junior and an intermediate society. I plan to enlist our young people in organizing and conducting them."

"I believe," said Mr. Watson, president of the Men's Brotherhood, "that I see a real task for our men in 'brothering the boy.' I must confess that there have been times when I wondered if we had any real place in the church life, but if we are going to make good as fathers and be Big Brothers to the boys of our church, we have a great big job. I like the pastor's suggestion for a class of men studying 'Brothering the Boy.' I can already see three important things for us to do: (1) Get behind the Boy Scouts in our church in an effective manner; (2) make a careful study of the older boy and solve that problem in our church; (3) have a strong men's Bible class for the study of the Bible from a man's point of view."

"What do the women think of our Campaign of Evangelism, and what changes if any do you need to make?" inquired the pastor of Mrs. Read, president of the woman's society.

"This campaign," said Mrs. Read, "has brought several new members into our society. It has also opened our eyes to our task as mothers in the home and as women in the church. We approve of the plans for special studies about 'Mothers and Their Girls' and for the Sunday-evening sermons about the home. It seems to me that our task in the church is to enlist all the women in active service for Christ and to plan for the girl life of our church. In recent years there has been an awakening among the men for the boys. As I have come to see the situation our boys are being better cared for than the girls. If the men of our church are to undertake the boys' work we mothers ought surely to look after the girls. It has always been woman's task to care for small children. This is true in our church today. The work of the Cradle Roll, Beginners' Department, Primary Department, and for the most part of the Junior Department is given to the women. This present campaign has certainly proved the value of an educational program for our children. It seems to me that our women can well make the closest study of child life so as to make the children's division of our Sunday school the very best, in order that the right foundation may be laid for strong Christian character in later life."

"What have the trustees to say?" asked the pastor of Mr. Peterson, chairman of the trustees.

"I have followed this campaign," said Mr. Peterson, "with increasing interest. One thing is becoming very apparent to me. Our church building was never constructed for boys and girls and young people. If we are to continue to minister to the youth of our community we must face the question of educational and social equip-

ment for our church. We have reached the physical capacity of our church in our Sunday school. I have noticed that a Sunday school will not grow beyond the point where the pupils have physical comfort. For a short time we can put on a special campaign and increase our attendance, but in the long run the school will not average beyond the number who can be cared for with physical comfort. Since we started this special work I have investigated several of our churches which have built new buildings adapted to an educational program, and I have found that in each case there has been immediate increase in attendance in the Sunday school. We have a beautiful auditorium, but this church needs larger and better rooms for our work with our boys and girls and young people. I believe we should face this question and furnish in the near future an adequate educational plant for our church. This will cost a great deal of money. I have been thinking of ways and means for providing the necessary money. There are two things that are clear to me: (1) I believe in tithing. I believe our church should introduce tithing as our method of financing our work both locally and for our missionary enterprises. I believe each of these young Christians should be taught the joy of partnership with God in money matters. If the members of our church should give God a tenth of their income, there would be enough money to build our new educational plant, equip it, and provide for the increased cost of maintenance. (2) Men and women will give money more quickly and in larger sums for work for boys and girls than for any other purpose. I am sure that if we continue to put on a real program for our youth we can go to our own members and to the parents

of the children and secure all the money we need to carry on our program. I believe bigger days are coming for this church. I believe we should give ever-increasing attention to our young people. We are headed in the right direction. The trustees are ready to do their part."

It was evident to each member of the advisory board that the church was facing a new day, with new interest, new zeal, new resources, and a larger program.

"I want to thank you," said the pastor, "for your hearty cooperation in our 'Campaign of Evangelism of Youth.' God has indeed blessed our church. I want your cooperation in some follow-up work. With your approval and with your help I want to center our work for the next few weeks on this task. 'Every member of every family a member of our church.' We want more homes united in Christ. We want all of our homes to be more truly Christian.

"I have prepared a complete list of the families in our church. I have the names of every member of each family who is not now a member of the *church.* We will pray for them and endeavor to win them to the Lord Jesus Christ."

TOPICS FOR DISCUSSION

1. What advantage would there be in a local church putting on for Sunday night or the regular midweek night "A school of religious education"?
2. What difficulties can you see in the adoption of such a plan?
3. What plans do you know for securing church attendance of young people?

4. In your own church what adjustment in the regular service would be necessary?
5. Why cannot older people successfully run a young people's organization?
6. Think of your woman's society. What is it doing for the women and girls of the church? What could it do?
7. Think of the men in your church. How many are in official position? What are they doing for boys? What service are they rendering to the church or to the community?
8. How are you going to get new blood and young people into the official life of a church or Sunday school?
9. What changes are needed to make your church building adapted to an educational program?
10. What adjustment is needed in your church to meet the needs of young people?

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"Brothering the Boy," Raffety.
"The Girl in Her Teens," Slattery.
"Emancipation of Youth," Roberts.
"Help Those Women," Agar.
"Efficient Laymen," Cope.
"Planning Church Buildings," Tralle and Merrill.
"Church Officers," Agar.

CHAPTER X

RELIGION IN THE HOME

The suggestion of the pastor that the church interest itself in strengthening home life appealed to the members. The Home Department of the Sunday school was revived, and its usefulness greatly enlarged. It sought to include for definite Bible study the members of the church and congregation who by reason of work, age, distance, or sickness were unable to attend the regular sessions of the school. A mother's club was organized for the mothers of the Cradle Roll babies. This organization met regularly and studied the Christian way of homemaking and of child culture. A parent-teachers' organization was effected so that there could be a closer cooperation between the home and the Sunday school, and between the parents and the teachers. All these organizations together with the officers of the church arranged for "A Christian Home Sunday," a day in which the pastor should present a special message to the people; a day in which emphasis should be put upon *the entire home united in Christ and in his church;* a day in which the family altar should be erected in every Christian home in the church.

The special address which the pastor gave and which the church voted to have printed and given wide publicity is as follows:

"The greatest agency for the spread of Christianity

is the Christian home. There is nothing which a person can do for Christ which will count for more than the maintenance of a truly Christian home. There is no career for a woman so important as that of Christian motherhood. No matter how much outside work in church or community a man may do, if he has neglected to bring up his own children in the fear and admonition of the Lord he has lost out in the biggest thing on earth. What shall it profit a man if he gain the whole world and lose his own boys?

"Before God ever brought the first baby into the world he formed the home. Children do not thrive well in institutions. Children grow best in homes with the love of parents and the companionship of brothers and sisters. When Jesus came to be the World's Saviour he was born into a home, with the love of Mary and the care of Joseph. He was a baby in a mother's arms and grew up in a large family of children. The first public miracle of Jesus was in a marriage in Cana of Galilee. I used to wonder why he began his life's work under such circumstances. I know now. There is no place where Jesus could be more useful or have a greater influence than in the making of a new home. What a wonderful world we would have if Jesus could be recognized as a guest and a helper in the making of every new home!

The Influence of a Christian Home

"From the Christian home radiate helpful influences into every avenue of life. As when a child throws a stone into a pond, the circle of waves spreads until they reach the farthest shore, so from the home as a center there spread waves of influence which touch

all life. If this home is Christian, then the influences which radiate outward are Christian. We are thinking of a Christian home, one in which both husband and wife are united around the family altar. It is most unfortunate when a father or mother in the home is not a Christian. It is a tragedy when neither are believers. In this Christian home we have the husband and wife bound by the ties of marriage, united by love, in the most intimate and beautiful relation on earth. Because Christ dominates the life we find the husband loving the wife as his own self and the wife reverencing her husband. As each works for the other and both for God there can be no unfaithfulness of either, nor bitterness nor strife. Where Christ truly abides in a home there is happiness, love, and peace.

"Into such a home children come because they are wanted and are loved, and cared for as sacred trusts from God. The parents bring up the children in the reverence and love of God. Children learn to obey and honor their fathers and mothers. Here, therefore, we find the adult learning to adjust his own life to the growing life of the children. We have children learning to live with their parents and with one another in the Christian way. There is a Christian way of living. In the home this way is sought and followed.

"Outside of the family circle is the larger circle of relations—grandparents, uncles and aunts, nephews and nieces, and all the cousins. How many old people's lives have been saddened because their children and grandchildren did not follow the Christian way of dealing with age. How many little children have lived cramped and embittered lives because aged people have lost

touch and sympathy with youth! How many unhappy family quarrels have come from dispute over a piece of property! Blood is thicker than water. The ties of kinship and affection are strong. In a Christian home the rights of others are considered and relatives are bound together in the Lord by ties stronger than those of blood.

"Then there are the neighbors. We do not live in a Robinson Crusoe world. Even he lived a different life after Friday and the cannibals came. We live surrounded by other people. No man liveth unto himself. *Christian homes improve the neighborhood.* One does not need to wear a label saying, 'I am a Christian.' If a man is a Christian his neighbors will know. Even the neighbor's dog will know what kind of a Christian he is. In the morning the father rises early and goes to his day's work. As he leaves his house he walks with other men, rides on the cars with them and talks of the news of the day. He goes to his work in shop or store, or office or field. He works by the side of others. He gives of his skill and toil in some field of service. As he walks and talks and works he carries the influence of the home he has left, and the whole *industrial world is shot through with the influence of that Christian home.*

"After father has gone to his work the children take their books and start for school. Every child, as he plays with other children or as he studies in the schoolroom, advertises his home. It is a common saying among teachers, 'We know the kind of home life that a boy has, by the way he acts in school.' As the children thus go to school they go as representatives of their homes. *Thus the educational world is affected by this Christian home.*

"After the children have gone to school the mother takes her market-basket, or uses the telephone to buy the daily food and supplies for her household from the butcher, the baker, and the candlestick-maker. As she goes into the markets to buy she represents her home. Every tradesman knows the kind of a home she comes from. She does not wear a tag saying, 'I belong to a church.' Her business transactions speak louder than words. Thus the *business world knows the power and worth of the Christian home;* for business is built upon these principles of cooperation, faith, honesty, and work which are cardinal principles of the Christian religion.

"In the afternoon the mother has a few hours to herself. She goes to the Ladies' Aid, to the Woman's Club, to an entertainment, to the home of a friend, or friends come to her home. In this way she enters the social world. Here she is governed by the ideas and principles of her home. Her attitude of mind toward other people and her conduct among other people is Christian. *In this way the social world is influenced through this Christian home.*

"Evening comes and the family is together. Much is made of the home life, the story hour, the family ride in the auto, or something which all can do as a family. Saturday afternoons and holidays give leisure hours to the head of the house. Recreation is necessary. All work and no play makes Jack a dull boy. All work and no recreation wears down physical resistance and makes invalids and uninteresting people. The way in which people use their leisure hours, the kind of pleasures they enjoy, determine largely their character. Because it is a Christian home, those pleasures are enjoyed which keep

the family together and which bring lasting joy. In this way the *pleasure life of the community is affected by this Christian home.*

" Nor is this all. Election day comes. Candidates are to be chosen at the primaries. Officers are to be elected. Issues are to be decided that affect the health, safety, and happiness of the home and the community. Because they are Christians, the husband *and wife* go to the polls and register their convictions and their choice. Their vote represents careful study of men and issues. *Thus the politicians realize the power of a Christian home.*

" Sunday comes. It is the day of rest and worship, a day of joy; for the whole family is together for the day. Father says, 'Come, children, it is time for us to start for church.' He does not say, 'You go to Sunday school,' while he stays at home reading, lounging, and grumbling. After the Sunday school is over all sit together and worship God, join in the singing of great hymns, bow before God in prayer, listen to eternal, spiritual truths, meet and greet friends and neighbors, and then go home refreshed in soul. *The church and all the religious life feels the strength and powers of this Christian home.*

" Pay-day comes. Because the man is in partnership with God, part of the money belongs to his partner. He rejoices in the privilege of giving this money where it will do good. In this way his money goes where he cannot go and works as he himself could not work. It helps to support his local church, it helps to Christianize his own city and State and community. It helps to carry the gospel to the far-away heathen lands. He is making eternal friends through the use of his money. *Thus*

through the use of his money he is helping to make other Christian homes all over the world.

"There is one thing more. This Christian home believes in prayer and practises communion with God. From time to time the whole family bows together before God, and the father asks the heavenly Father to provide, protect, and forgive his dear ones. He prays for the ministers and missionaries who are preaching the good news of salvation through Christ to all peoples. He prays for his own church and his own pastors. Thus through prayer he is definitely helping his own life, the lives of his children, the workers in home and foreign lands, his own church and pastors—all the interests that are dear to God. *By way of the throne of God he is effective in the spread of Christianity all through the world.*

"Children who have the privilege of such a home never get away from its sacred influences. When they leave the old home to make a new home for themselves they carry the Christian spirit with them and form a new home which is Christian. Thus this Christian home not only is the center of world life influences touching every phase of life, but is the means of promoting and spreading similar homes wherever the children go to make their own homes.

"We need more Christian homes. We need that all of our homes should be more truly Christian. 'The problem of the child in the church is first and foremost the problem of the child in the home. The home should be the child's first church; the father's love his first gospel; the mother's love his first altar. The home is the primal religious training-ground of the young, and parents

should find in the church, not a substitute for their efforts, but a mighty helper.' The home is the natural place for the finest expression of Christian living. It is also the best place for definite training in the practise of living together as Christians. Children are born imitators. Hence this is a safe rule of the home, 'Do absolutely nothing before a child that you would not have him copy.' The parents in the home must live daily the Christlike life if they wish their children to develop a beautiful Christ-like spirit. The child's senses respond to anything that is presented to him, whether good or bad, true or false, wise or foolish. There is only one safe rule, 'Let nothing touch his senses that you would not have enter permanently into his life.' The furnishings of the home and the whole atmosphere of the home teach louder than any words. The following are some practical suggestions along definite lines for practise in the home.

Suggestions for Parents

"*Atmosphere of Reality.* God and the spiritual life must be real, not something for Sunday or special occasions, but for every-day living. Religion is not a matter of pious phrases, but a vital factor in life. Children see through shams, but they respond to an atmosphere of reality. The parental attitude of consistency and sincerity is never lost upon a child.

"*Reverence for Sacred Things.* There are things that are sacred. These should never be the subject of jokes, of foolish talking, or of open criticism. The very attitude of the body and the tone of the voice should show reverence. When we pray we should assume the reverent attitude of body and speak quietly and with feeling. The

Bible is a sacred book. It should never be handled roughly nor covered up with other books and papers. The church is sacred to the presence and worship of God. Men and boys should never enter it without taking off their hats. Children should never run in it as a play-room. There are other things such as baptism, the Lord's Supper, marriage, etc., which should be treated with due reverence.

"*Pictures.* Pictures have great educational value. The pictures on the wall and the illustrations that the children see in books, magazines, and papers all teach. How important it is that the right pictures be chosen for the living-room and the nursery.

"*Story-telling and Dramatization.* Story-telling is the oldest and best method of teaching children. Before printing the story-teller was the historian of his day. The oldest university in the world is the 'University of Mother's Knee.' 'Tell Me a Story' is the cry of every child. The story-hour around the fireplace is the best hour of the day in many homes. The good-night stories of mothers as they put their children to bed is the golden hour of the day for the little ones. Bad habits can be corrected and good ones installed through stories. The finest virtues can be awakened through a well-selected story. Every parent should be a story-teller. Buy a good book on this subject and learn to tell stories. Know the wonderful stories of the Bible. Have some good books on stories for children in your library. Then after you have told the stories, let the children tell them back to you or play them out in simple dramatization.

"*Music.* What music do you have in your home? What songs do you sing as a family around the piano?

What song do you sing to the children when you put them to bed? Does your piano, your victrola, your radio develop the religious impulses of your children? Music appeals to the emotions. Here is your chance to touch the deepest chords of one's being with the loftiest themes.

"*Reading.* What do you read in your home? What magazines and papers are on your reading-table? Is there any religious paper or magazine among these? What books are in your library? Are you buying books to meet the growing needs of your children? Have they books which they own, read, and love? Have you any modern books on child culture? Have you any books that inform you as to the religious, physical, and social crises in the life of your children?

"*Games and Recreation.* Do you have games together as a family? Especially do you try to do something together as a family Sunday afternoons and evenings so that your home becomes the center of attraction for the entire family? Do you play some of the best religious and educational games? What are you doing to make every one happy in the home? Are your children being taught to play together with others in the Christian way?

"*Spending Money.* Does God have anything to say to you about the way you spend your money. Does he receive any share of your money? Are your children being taught how to earn and how to save and how to spend? Do you do all the giving for your children or are you teaching them to give to the church for missions and for others?

"*Expressional Activities.* What chance are you giving your children to express their religious emotions through some definite activity? Do they ever make any-

thing for somebody in need or some lonely one or some one far away? Have they learned through cutting and folding paper to illustrate the truths that have been taught? Have they learned as a group to choose some worth-while object and work it out by themselves? Are your children being taught to give expression in some definite manner to moral and religious truths? There is a law of life that we love the person or object that we work for. If this be true, then every child should be taught to work for his church, his home, his Saviour, and for others.

"*Table Talk.* What do you talk about at the table? What is your reaction at the dinner-table on Sunday to the church services? Many a good man has lost his Christian influence in his own home by thoughtless criticism of the pastor, the church, or Christian people at the Sunday dinner-table. Then he wonders why his boys and girls do not love the church or Christ. It is impossible to love deeply and criticize at the same time. One never likes the person whom he has mistreated. The good book says, 'Criticize not lest ye be criticized, for with what criticism ye criticize ye shall be criticized.'

"*Prayer and the Children.* Every child should hear his father's and mother's voice in prayer. Every child should be taught to pray to the loving heavenly Father. As often as possible the whole family should kneel together in family prayer. Surely grace should be asked at every meal. In these busy days some are having difficulty with the family altar. This need not be. There is usually one meal at which most of the family are together. A few words can be read from the Book or a few verses repeated by the family from memory or a Bible story

may be told, then all bow or kneel in a short, earnest prayer, including in the prayer the special needs of the home and each member of the family. There is a value in this family prayer that can be secured in no other way. It should be faithfully followed in every Christian home.

"*Cooperation with the Church.* The church can do its best work only when it has the full and hearty cooperation of the home. Every parent should see that assigned work in the Sunday school is performed; that prompt regular and faithful attendance upon the services of the church is the habit of each child. The home and the church should work together in the Christian development of children and young people.

"*Parental Understanding of the Crises of Youth.* Every parent should know the physical laws of development of the children. They should especially prepare them by wise, loving, and reverent teaching for that period in adolescence when they come into full possession of their sex powers. This must be done by the parents very early. As well expect a child to cross unharmed a crowded street of a great city blindfolded as to expect a young man to enter safely into life, ignorant of the great laws of his own physical being. There comes a time between the ages of twelve and sixteen when much attention must be given to the physical so that the young man may have a strong, clean body. Right habits of body, proper food, sufficient rest, suitable recreation, self-control; these are things which parents must not neglect.

"*Every parent should know and anticipate the period of social awakening and expansion which comes in the middle teens.* The young people need to be taught the Christian way of living together and of having a good

time. Pleasure is a God-given capacity. Young people must have good times together. The home should provide this.

"*Every parent should be interested in the education of their children and in their vocational choices.* With a little encouragement a boy would not drop out of school, but go on to something better. Every parent should work carefully with his boy or girl in helping to choose and to prepare for 'Life Service.'

"*Every parent should know the spiritual development of life.* These have been indicated in the discussion 'Seasons of the Soul.' Youth is the time when God is working to develop life. In the habit-forming period of life God wants our boys and girls to form physical habits that are Christian, learn to live together in a Christian way and develop habits and attitude of mind that are truly Christian. This produces strong, positive, Christian character.

"A mother once said to me: 'We have to take our pains at one end or the other. If we take it when the children are young, they will grow up to be a credit to us, and we can take pride and comfort with them. If we neglect them in their youth and have our good times without thought of them we can take our pains later in disappointment, shame, and even sorrow. For one I prefer to take my pains when the children are little.' Train up a child in the way he should go, and when he is old he will not depart from it.

The Story of One Christian Home

"Seventy-seven years ago a boy was born in a farmer home in the hills of Otsego County, New York. It was

soon evident that he was handicapped. He was not so strong as his brothers and sisters, and when he started to school he had frequent attacks of severe headache. Probably he needed glasses, but they did not think of such things in those days. To his great disappointment he could not go to school beyond the little, red district school of his neighborhood. He had a secret longing to be a minister, but knew that this was impossible. So he worked on the farm. There was another handicap to his secret ambition. He stammered.

"When he was thirteen years old he was converted and joined the Baptist church. Every convert was expected to testify. He believed it his duty to bear witness. So he tried. Sometimes he would stand up to give his testimony and not be able to say a word, but he soon discovered a wonderful thing. *Though he could not talk with men, he could talk with God:* for when he prayed, his tongue was unloosed. Because he was denied the privilege of talking easily with men, he learned to talk with God. When he would try to give a testimony and could not, he would kneel and pour out his heart to God in prayer. Thus he developed a marvelous prayer life. He was asked frequently to pray in public, at funerals, at associations, and in community gatherings. When he rose and shut his eyes, he was in the presence of his Father to whom he talked as lovingly and simply as a child. His own brother became a professor in Cornell University, and in later years said: 'I would rather hear him pray than any man I have ever heard. It makes me feel that our heavenly Father is very real to hear his appeals, his confidence, and trust.'

"When he was twenty-four he met and married a

beautiful Christian girl in his own church. Together they started a Christian home around the open Bible. The children came; five strong, healthy little ones. When Sunday came they took turns about in going to church. Then a terrible scourge of diphtheria passed through that community, and when it had passed the home was empty. No more the song and laughter of little voices. In one brief month all the children had gone to be with their Saviour. These good Christians did not lose their faith, nor cease their prayer life. A great revival broke out in the schoolhouse. Religion and the winning of others to Christ became their solace. In direct answer to prayer as they firmly believed God gave them the promise of another little one. At the child's birth their joy was doubled for there was a *boy and a girl; twins.* The proud father said, 'God always answers better than we ask.'

"The boy went to district school and later to high school. His father was his closest chum and friend. They talked and planned for college almost from the boy's earliest remembrance. Each Sunday found them in God's house for worship and for Sunday school. Every day at the family altar the mother read from the Bible and the father prayed for their church and for their pastor, for more ministers and missionaries and for the extension of Christ's kingdom in earth's uttermost bounds. He graduated from high school at the age of seventeen. One day soon after, he told his father as they were doing chores in the barn, that he had heard God call him into the Christian ministry. The father said: 'I am not surprised. I want to tell you something that I never told any one before. I wanted to be a minister, but I knew I could not with my old stammering tongue. I

hoped that one of your older brothers would, but God took them. I gave you to the Lord before you were born, and there has not been a day since that I have not prayed that God would call you to serve him.'

"The boy went to college and to theological seminary. The memory of his home and the prayers of his parents followed him and helped him. In the spring term of his senior year in the seminary there came the call of need in the foreign field. He became a Student Volunteer and applied to the Foreign Board and was accepted as a missionary for Southern India. His father and mother gave him their blessing and approval. He went to his boyhood church to be ordained. His father, though he was only a layman in the church, was asked to give the ordaining prayer. This is his prayer as he laid his hands upon the lad's head:

> O God, thou didst have but one Son.
> Thou didst give him to be our Saviour.
> We give to Thee this, our only son.
> Take him, send him anywhere thou wilt,
> Only make him a winner of souls.
> Oh, make him a winner of many, many precious souls.

"The lad's way was blocked to the foreign field. He became a pastor in the homeland. When the father had reached his seventieth birthday he wrote this letter to his preacher boy:

We do pray for you that you may be the means in God's hands of winning many souls for him. You and your work have been on my mind a good deal the past week. God has been good to me to let me live the threescore and ten years. I feel that God is letting me live to pray for the upbuilding of his cause and for our dear ones that they may be soul-winners for Christ. I want

to be more faithful in his cause as the days go by. I wake up in the night and pray for you. God does hear all true prayer and gives answers of peace and love.

We went to church and Sunday school today. The pastor preached a good sermon.

How I would like to be with you for a few days to help in those extra meetings. Well, if we cannot be there in body we can in spirit. We do love you all very much.

Good-bye,

From your loving father,

_____.

"Today that man is still praying for the extension of Christ's kingdom. He has been praying for this special campaign in our church.

"I am a minister of Jesus Christ because that man is my father."

TOPICS FOR DISCUSSION

1. What are some of the causes for the decay of home life?
2. Why is it more difficult to conduct family worship today than for our fathers?
3. Why should father and mother work together in bringing up children?
4. Can the church take the place of the parents in Christian nurture? Give reasons for your answer.
5. What, as you see it, is the effect of the automobile upon the social life of young people?
6. How can a home be the social center for a group of young people?
7. As you think of it now, what was the greatest contribution of your parents to you?

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